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THE

Ponconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXVII.—NEW SERIES, No. 1114.]

LONDON: WEDNESDAY, MARCH 20, 1867.

PRICE { UNSTAMPED.. 5¹
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OLD SCHOLARS' MEETING, PARK CHAPEL SUNDAY-SCHOOLS, 184, Grove-street, Camden Town, N.W.

Old Scholars are reminded that the ANNUAL MEETING will be held on WEDNESDAY, March 27th inst.

The Rev. J. C. HARRISON will preside, and the Rev. R. ROBINSON and the Rev. W. ROBERTS, and other friends, will address the meeting.

Tea at 6.30 p.m.; but Old Scholars will be welcomed any time during the evening.

TRINITY CHAPEL, STANSTEAD-ROAD, FOREST HILL, will be OPENED for Divine Worship on TUESDAY, April 2. Morning Preacher, the Rev. T. BINNEY; Evening Preacher, the Rev. J. BALDWIN BROWN, B.A.

GEORGE S. MEASOM will Deliver his interesting Lecture entitled, "Cologne, up the Rhine," for the Benefit of the ORPHAN WORKING SCHOOL, in the large Hall of that Institution at Havestock-hill, on the evening of Wednesday, March 27th, at Eight o'clock. Tickets for which may be obtained of Warren Hall and Co., 88, Camden-road, and at the Offices of the Charity, 56, Ludgate-hill. The Lecture will be illustrated with 27 Magnificent Views shown with the Lime Light.

PROPOSED ANNUITY to THOMAS COOPER.

Mr. THOMAS COOPER, whose valuable labours as a public lecturer in defence of Christianity have extended over nearly every part of England and Scotland, is now, at sixty-two years of age, laid aside by overwork. It is hoped that rest may restore him to health, and enable him to resume active service. To secure him against anxiety, and to make suitable provision for his wants in the future, it is proposed to raise a fund to purchase an annuity of at least £100 a-year on the lives of himself and his wife, and the sum of £1,300 is required. The following subscriptions have been given, and others are earnestly solicited:—

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DISTRESSING CASE.—The sufferers whose cause I plead are the WIFE and FOUR YOUNG CHILDREN (the youngest not much more than twelve months old) of a respectable MEDICAL PRACTITIONER who, after a long illness, arising out of over-work (chiefly amongst the poor) and great mental trials, became hopelessly insane last year. His family, having thus lost their natural supporter by a fate worse than death, suddenly found their condition changed from one of comfort and competence to one of wretchedness and destitution. As long as she was able, the poor lady, with some assistance from those who had known the family in prosperous circumstances, contrived to struggle against her hard fate. Now, unfortunately, her health, always delicate, is fast breaking down; and, as the family stand in urgent need of prompt relief, it has been suggested that an appeal might be made on their behalf.

I shall be happy to give any further details to persons interested in this sad case, and to receive and acknowledge any subscriptions which may be kindly sent to me.

ABBOTT'S SMITH, M.D., Hon. Sec. to the Medical Society of London, &c. 22, Finsbury-square, E.C., March 16th, 1867.

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THE Nonconformist.

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VOL. XXVII.—NEW SERIES, No. 1114.]

LONDON : WEDNESDAY, MARCH 20, 1867.

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seriously interested in the subject, that on spots regarded as neutral ground, and in other than the edifices specially dedicated to Divine worship, there was no insuperable difficulty in the way of bringing the great truths of Christianity under the notice of the artisan class. But now the churches have learned that, under certain circumstances, and in view of certain conditions, large numbers of the class can be prevailed upon to put themselves within the charmed circle of existing religious movements and influences, and, as it were, test their reality and expose themselves freely to their power. The fact is one of very great importance. The class feeling which has kept the working men outside the pale of Christian organisations is not invincible. We cannot, it is true, lay the flattering unction to our souls that it has altogether given way before the effort to subdue it—but at any rate it has been found to be amenable to some kind of pressure. It now devolves upon the churches to inquire whether they have made a similar sacrifice of class feeling to that which the artisans have done, and, if so, whether what has been done once in a way, may not be done habitually. Because it ought not to be ignored that there are middle-class predilections and even middle-class superstitions, which stand up in rather formidable array between working men and religious institutions—and until they have been got the better of, the good work of reconciliation will make no very extensive progress.

Something has been said about modifying the truths of Christianity with a view to bring them within the range of a working man's sympathies. It may be that the usual forms in which certain doctrines are presented have no sufficient warrant in the recorded revelation, and rather conceal their beauty than commend it. It may be also that under other forms doctrines which are now rejected by working men would be gladly received. We devoutly trust, however, that no misapprehension will be suffered to go forth in this direction. The truths of God are not subjected to the discretion of the ministers who teach them, nor have they any authority to modify what they teach in order to please the feelings, or suit the ideas, of any class whatever. Those who do not fairly understand what they teach, should by all means be induced to study it afresh, and possibly what is found to be generally repulsive to our natural instincts might be still more closely and conscientiously examined, with a view to be sure that there is no error in our conclusions. But we must have no Gospel for the artisan differing in any shade of meaning from the Gospel that is addressed to humanity, as such—for it is not in respect of what is taught, but of how it is taught, that there is any room for adaptation.

But, after all, the hindrances to the larger success of Christian ministrations among the skilled labourers, are, first, their own exaggerated class feeling, and, after that, the spurious and sentimental religionism common among even middle-class people—a sort of devout mawkishness that has degenerated into superstition. Holy persons, holy days, holy vestments, holy buildings, holy forms of action—these are deemed of more importance, than holy simplicity of life and directness of labour. Look at the immense waste of means we sacrifice to our whimsies in this respect! at our neglect of the talent which lies latent in our organisations! at our closing our buildings and edificial accommodations against all but what are called sacred uses! We have a vast deal of priestly rubbish to unlearn before we shall be able to stand up with advantage in the presence of the working men, and tell them what true religion is, and what are its claims upon their consciences and hearts.

ECCLÉSIASTICAL NOTES.

It appears that we have done an injustice to the Evangelical party in the Established Church. Commenting, last week, on the Clerical Vestments Bill

of Lord Shaftesbury, we remarked that the noble lord, by bringing in such a Bill, and such a Bill only, virtually said that ecclesiastical dresses were of supreme importance. The *Record*—that literary specimen of all that is religious, all that is gentlemanly, and all that is charitable in the Established Church—states, in commenting on our remarks, that the Bill is obnoxious to all anti-State-Churchmen, who are "formally pledged to promote division within the pale of the Establishment, because it would at once abolish the histrionic exhibitions which are driving attached members of the Church into the arms of Dissent." Our contemporary goes on to say that we "refuse to recognise the fact that Lord Shaftesbury's Bill is only one of a series of well-considered measures designed to arrest Romanising practices." There is a nice specimen of a "religious" newspaper for you! What an honest description that is of the anti-State-Church party and its objects! How peculiarly candid and truthful it is when read in connection with its actual history! What Christian ingenuousness there is in the suggestion that we wish to retain Ritualism because it is driving people to Dissent! With what well-founded indignation is it remarked that Lord Shaftesbury's Bill is only one "of a series of measures," and so on! At this point, however, we have to make a confession. When we wrote as we did, we had forgotten, what is now formally and solemnly recalled to our recollection, that there are two law-suits "in process of adjudication." "Vestments, and vestments only," are, it appears, not of sole and supreme importance. The *Record* reminds us that the case of candles at noon-day is to be decided by one of these suits; that there is also the question of the "mixed chalice," and one or two other of ecclesiastical histrionics. The fact is, that while thinking of the tailor's we had forgotten the tallow-chandler's office in the presentation of the Parliamentary religion to the people. We were quite aware that for twenty years past the matter of "altar lights" had agitated the minds of some of the best men in the Church. It is so profound a question, and it has so much relation to real religion and genuine piety, that we are astonished at our forgetfulness. The genuine question is whether the worship of the Almighty, according to the spirit of the Christian religion, can be properly conducted without the aid of two tallow, or say sperm, candles burning on the "altar" at noonday? The other question is, what is the doctrine of the Established Church on this point? Now, we are prepared to admit that the "Evangelicals" are trying the last question, and we have not the smallest doubt that if it should be decided against them, they will burn any number of tallow candles anywhere rather than leave their benefices.

The Bishops, after all, are *not* going to introduce an anti-Ritualistic Bill. The suggestion of such a measure came, it appears, originally from the Bishop of London, and the Bishop of Gloucester and Bristol sketched its plan. Rather than Church legislation should fall into the hands of the laity, the Bishop of Oxford gave a sort of assent to Episcopal legislation, but subsequently expressed his decided disapproval of any anti-Ritualistic measure. The Archbishop of Canterbury then suggested a Royal Commission, but this was abandoned. Earl Russell next wrote to the Bishop of London advocating legislation. The Archbishop, upon this, waited on the Earl of Derby, who declined to become responsible for a Bill, and now there is a proposal before the Premier for a Royal Commission. This is exactly how matters stand, and anybody who expects anything from the situation will, we are afraid, be grievously disappointed. Ritualism, and the office and ways of a bishop of the Established Church, have too much in common for it to be imagined that the Episcopacy, as a body, are at all sincere in their expressed disapproval of the modern "innovations."

Ecclesiastical Affairs.

THE WORKING MEN AND RELIGIOUS INSTITUTIONS.

We avail ourselves of the short interval of suspense we have to pass until the issue of to-day's debate is known, for returning to the subject of the position occupied by our religious organisations in relation to the working classes. The Conference held at the London Coffee-house, Ludgate-hill, has at least succeeded in attracting to the subject a very large amount of attention. This, of course, was the first desideratum—a result, in fact, without which no great improvement was likely to be secured. But it was considered desirable simply as a means to an end, and we earnestly trust the end will not be lost sight of in the cloud of dust raised by the growing numbers of those who have set out on their march towards it.

In one respect we look upon what has already been done as a remarkable success. It has, to a considerable extent, dissipated the spell which came between the churches, endowed and unendowed, Erastian and Free, and the artisan class, in all our great cities and manufacturing towns, and which prevented them from coming into friendly contact. For the force of prejudice, operative not on one side only, really amounted to a spell. It prevented the working men from looking at the position they occupied except as ground for exultation. It would not allow them to examine it by the light of reason, much less by the light of that revelation which most of them admit they have received in the person, character, and teaching of our Lord. On the other hand, it operated upon the churches as if it represented an unchangeable decree of fate. Nothing could be undertaken in that particular line of spiritual enterprise, because there was no hope of any useful result being achieved. It was as if there were in fact, as well as in imagination, "a great gulf fixed" between the two parties, so that neither of them could pass from the one side of it to another. Thank God, that spell is dissolved! There are still prejudices on both sides, more or less powerful, to keep asunder those who ought unquestionably to be joined together—but they have lost the character of an enchantment which forbade the least movement of the one towards the other. The ice is broken. The formula of habit has been taken down from the place where it had hung undisturbed for years, and has been freely handled, and rather closely examined. It will never again have the constraining influence it has had in silencing the reason. In fact, its *prestige* is gone.

It is now quite clear that working men may be drawn, even into our churches and chapels, to listen to religious truth, on a special occasion. It was pretty well known, even before the holding of the Conference referred to, to persons

A meeting of the Protestant Church Union was recently held at Bristol, when Canon Girdlestone, amongst others, spoke. The canon referred specifically to the bishops and to Dissenters. He said that he had infinitely more confidence in the laity than he had in the Episcopacy, and that,—

In short, almost all his trust and confidence was in the laity of the Church, and especially in the laity of the middle classes. It was to the laity they must look in that great crisis of the history of the Church of England, and then unite to them those of the clergy who did not boast the name of Anglican. If he might tender a word of advice to his brethren the Evangelical clergy of this city and diocese and the West of England generally, it would be to sink those differences which had kept them from working together in a complete and united body, and which had kept them aloof from the Protestant Dissenting portions of their parishes. All Evangelical men, whether Churchmen or Dissenters, clergy or laity, should be banded together in one strong invincible bond against the false and idolatrous Church of Rome.

We might judge from this strong advice that there is one true-hearted man in the Evangelical party. For see what he is ready to do! He is ready—for he advises it—to "sink those differences" which have kept Evangelicals aloof from the Protestant Dissenting portions of their parishes. He must be ready, therefore, to "sink" the Establishment, to "sink" Church-rates, and to "sink" the canons and the Prayer-book. But Canon Girdlestone, if he means this, is a wise man. For only by the Evangelicals sinking such questions can they hope to retain their position in England.

The *Clerical Journal* is getting—as well it might—low-spirited with respect to the condition and prospects of the Church. It writes thus,—

At present we are in ignorance what the Church of England really is, whether Roman or Protestant; we cannot tell whether the mass or the simple celebration of the Lord's Supper as defined in the Prayer-book is the legal method; and we have yet to be authoritatively informed whether our wives and daughters may go to whisper the secrets of their hearts to a priest lurking in a confessional.

It adds, "When these and many other ritual questions are settled in a legal manner, and Churchmen know their position as to doctrines and ceremonies"—What does our contemporary mean? Does he mean that if the tribunals were to decide that the Church Establishment is Roman Catholic, Churchmen would accept their position? that all they want to know is whether they are really Roman Catholics, or whether they are Protestants? A good deal of this kind of thing has been going on lately, but we should hardly have suspected the *Clerical Journal* of connivance with it.

The *Westminster Gazette* enlarges on the importance of the new mission which John Henry Newman has undertaken at Oxford. It is twenty years since this remarkable man left that great University, where he wielded a moral and spiritual power which has never been equalled, and joined the Church of Rome. He is now, by the advice of his bishop, and with the sanction of Rome, going back. We have not the smallest doubt that his mission will be a successful one. The strange fascination which he once exercised has not yet left him. Numbers who will flock to him from curiosity, will become attached, first to his person, and afterwards to his doctrines, and we should not be at all surprised if a kind of stampede from Oxford to Rome were to take place as the consequence of "Father Newman's" mission. Now, we do not believe in proselytism, and we never knew a mere proselyte who was worth the trouble that had been taken to get him; but is it not worth while to consider what sort of representation there is of Protestant Dissent at either of the University cities, and also to consider whether something might not be done to improve it? It should be remembered that there is no essential antagonism between the Church of Rome and the Church of England, as the Church of England is at present constituted. The only conflict of principles lies between those of Rome and those that are, or should be, common to all Protestant Dissenters. If, therefore, Rome sends her ablest Englishman to colour the fountain of English life, and to turn aside its streams, ought not the natural antagonists of Rome to take their own proper position?

There is a pretty—we may say a very pretty—controversy going on at Wisbech. It appears that the Rev. W. Ellis, the well-known Madagascar missionary, is a native of Wisbech, and that some of the inhabitants, in the name of the town, recently gave to Mr. Ellis a public reception. The Vicar of Wisbech, Dr. Howson, took the chair on that occasion, and did not think it beneath him (we should think he did not!) to say that it was a great pleasure to him to be associated with such missionary success as that of Mr. Ellis; that the missionary labours of Mr. Ellis were the greatest honour to Wisbech, and he prayed that "God would bless his future labours abundantly." This act of Dr. Howson has been the

subject of criticism in the *Wisbech Chronicle*, and no doubt out of the columns of that paper, ever since. We begin, as we read the correspondence which has taken place, to realise some of the difficulties of a Church clergyman who is charitably disposed. Dr. Howson has been attacked, since this speech, as being guilty of every ecclesiastical sin under the sun. He is making "common cause with Dissenters"; he is "encouraging schism"; he is accused of being both "childish" and "suicidal," of fraternising with people who are not "called of God," and many other things far too dreadful to mention. And all because he expressed respect for the character and sympathy with the work of an old Christian missionary! If a Christian clergyman, such as Dr. Howson, cannot do this without encountering unrestrained vituperation, the difficulties of being a Christian clergyman in the Established Church are greater than we have hitherto thought them to be.

THE LIBERATION SOCIETY.

THE CHURCH AND STATE CONTROVERSY IN WAKEFIELD.—On Wednesday night there was a discussion in the Music Saloon, at Wakefield, between the Rev. C. Williams, of Southampton, and the Rev. W. R. Bowditch, of Wakefield, on certain statements made by the Rev. W. Walters, of Newcastle-on-Tyne, in lectures delivered at Wakefield on the State-Church controversy. Mr. Shaw (the Mayor) presided. The discussion was kept up for four hours, Mr. Williams making a statement and Mr. Bowditch replying, and nothing further being said on one particular point by either party. Mr. Williams, however, said that that plan allowed no discussion; and if he had known real discussion would not be permitted, he should not have entered into a discussion at all. The disputants were received with applause each by their respective friends.

DEVONSHIRE.—The Rev. G. W. Humphreys, of Wellington, is engaged in delivering a series of lectures on the present condition of the Church Establishment in the West of England. Last week he lectured at Torquay to an audience of between four and five hundred persons, notwithstanding that the night was a bad one. Of the lecture at Kingsbridge the local journal says, "We believe this is the first public action of 'the Liberation Society' in this town, and from the goodly number present, the attention and the response to the speaker, we trust the next effort will be yet more successful." At Newton Abbott, owing to the shortness of the notice, the audience was comparatively small, but great interest was manifested, and thankfulness was expressed for the lecturer's visit.

APPROACHING MEETINGS AND LECTURES.—This week the Rev. G. W. Humphreys is to lecture at South Molton, Ilfracombe, Chippingham and Trowbridge, and next week the Rev. Mark Wilks, of London will lecture at Southampton, Newport, Ryde, and Salisbury. Both lecturers will take as their topic the present condition of the Church Establishment. Next week the Rev. H. W. Parkinson is to attend a series of Welsh meetings, which will be held at Newtown, Welshpool, Swansea and Cardiff, the Rev. T. Lloyd of St. Ives, joining him at the two last-named places. A series of meetings and lectures in the midland counties and in the northern counties is being arranged for.

RITUALISM.

Two of the most persevering students of St. Augustine's College, Canterbury, who were about being ordained for missionary work, have seceded from the Church of England, and joined the communion of the Church of Rome.

Dr. Littledale, the well-known contributor to "The Church and the World," writing to the *Daily News* on Lord Shaftesbury's Sacrificial Vestments Bill, says:—

The noble earl is closely united by ties of religious sympathy with members of Nonconformist bodies, very many of whom are hostile to the Church of England. His alliance with them is considerably closer than any he maintains with those who sincerely believe that the Church of England is a better spiritual organisation than Dissent. On the face of things, therefore, his advocacy lies open to the charge of being levelled against the Established Church, and not for its good. Next, with surprising disregard of accuracy in statement, he has alleged that the country is "deeply offended" at the ritual developments lately prevalent, and that very wide and deep displeasure is felt by the public. No doubt the members of Lord Shaftesbury's set are sorely irritated, but the public does not care one way or the other. After considerable expense in meetings, lectures, printing, &c., gone to by the anti-Ritualist party, it has not succeeded in rousing the public in the very least, and has been able to get up a riot in only one place, Northmoor-green. They spent much less at St. George's-in-the-East in 1859, and got far more value for their money.

The absolute refusal of the public to respond to the solicitations daily made to them to mob and otherwise annoy the Ritualists can hardly be unknown to Lord Shaftesbury. Lastly, his lordship declares that his bill is merely explanatory to remove an "ambiguity" in the law. There is no ambiguity whatever, except thus far, that it is doubtful whether a clergyman can actually be punished for not wearing those statutable vestments which are prescribed by the Prayer-book, and which Lord Shaftesbury dislikes. The bill is intended as an aggression on those who are keeping the law, in favour of those who do not even pretend to respect it in any particular where it clashes with their fancy or their convenience.

CONGREGATIONALISM IN NOTTINGHAMSHIRE.

A conference of members and friends of the Congregational denomination in Notts was held in Hounds-gate schoolroom, Nottingham, on Monday, the 10th inst. The attendance was very numerous, the chair being occupied by Mr. Samuel Morley.

A paper of a very interesting character, respecting the past and present position of Congregationalists in the county, was read by the Rev. F. S. WILLIAMS. In it he stated that not far from the spot in which the meeting was held, about two centuries ago, "some carpenters were engaged in fitting together eight deal boards, value 14s. 8d., with which to make the pulpit of the first Independent chapel (that we know of) in Nottinghamshire. From this time to that our church institutions have had in this county both a name and a local habitation. Three other churches—at Sutton-in-Ashfield, Mansfield, and Moor Green—date from the same century; one other, at Keyworth, from last century (it ought to be a good one which required a hundred years to make); the rest originated in this. Fourteen parishes, in all, in 200 years; fourteen parishes in a county that contains twelve market towns, 500 villages and hamlets, and 300,000 souls. In the county town the population has largely increased; from the year 1851 to 1861 it rose in the borough alone from 57,000 to 75,000 souls; in the last forty years it has doubled. Yet Independents, instead of doubling, have only just the same number of chapels that they had forty years ago, having gained one at Sneinton and lost one in Barker-gate. In the county, omitting the county town, there have been three new chapels in the last thirty years, and one of them has been abandoned and sold at half-price, or less, to another denomination; while some of the parishes are far weaker than they were a quarter or half a century ago. Yet during the last five-and-twenty years our Episcopalian friends have erected in Nottingham and its immediate suburbs eleven new churches, besides fifteen schools, nearly all of them for boys, girls, and infants." The rev. gentleman then proceeded to describe in detail the various works which it is intended shall show that the Independents of the county are about to mark their sense of the needs of the day.

The CHAIRMAN then addressed the people assembled. After some preliminary remarks, in which he referred to the recent conference between ministers and working men, he said that it was clear from Mr. Williams's paper that, whatever other denominations had been doing, the Independents had done very little. He asked if this state of things was to continue? He then said:—

In the year 1851 the population of Nottinghamshire was 270,000 in round numbers. The attendance at every possible place of worship—not omitting Roman Catholics and others—was only 57,000 in the morning, 42,000 in the afternoon, and in the evening 56,000. According to this, then, there must have been a very large number of absent persons during the year—persons who never attended places of worship at all—and what it was in the county it was in the town. I am here, therefore, to express the opinion that not one hour too soon has this congregation determined to see whether something cannot be done to remedy the existing state of things. (Cheers.) I am sure there is not in the mind of any one the least desire to reflect upon others. (Hear, hear.) Let me implore those who are able, those whom God has blessed with any degree of prosperity, to help to remedy the enormous amount of ignorance, misery, and wretchedness which see around us. (Applause.) He urged strongly that efforts should be made to place Independence in a better position in the county. This was necessary for many reasons. If this had been done, Nottingham could scarcely have obtained the unenviable notoriety which had attached to it of late years. It was a fact, that great numbers of working men held aloof from places of worship in a spirit of indifference; and that was attributable, in his opinion, to the fact that they did not think religious people cared for them. There had been a widening gulf rather than a narrowing one between the rich and the poor for some years past. It was necessary to send the religion which we professed to be of so much benefit to ourselves to the people outside. He urged them all to share in such a work and to act promptly in so noble a cause. He had himself undertaken to do something in proportion to what others might give. He wished his gift to depend upon their gift. He pressed upon them the desirability of throwing greater power into their position in Nottinghamshire. It was because he believed we had real, unmixed good to offer to the people, that he took his stand as a Nonconformist—as a Congregational Nonconformist. (Applause.) He identified himself with effort made with a hearty love of the people, and he had the greatest faith in face to face contact with them—going to see them in their humble dwellings, in the spirit of genuine sympathy with their trials and their hardships. (Applause.) If that were done, he was sure they would soon yield to the higher influences which he would place before them. They would soon rank themselves on the side of that religion which is so eminently in favour of order in the State and would benefit the entire population. (Hear, hear.)

Several speeches were delivered by ministers and others, and a resolution was passed to the effect that the conference had heard with satisfaction of the important Christian enterprises contemplated by the friends of Congregationalism in Nottinghamshire, and recommended that the several undertakings be incorporated in one comprehensive county scheme. The following resolution was also adopted:—

That a fund be opened, to be called the "County Fund," to which the friends of Congregationalism, within and without the county, be invited to contribute; the fund to be devoted, not to ordinary purposes of church revenue, but to the erection or enlargement of chapels, mission-rooms, and schools; to the liquidation of debts, and to other special denominational objects in the county; that any amounts recently promised to any such objects be included in this fund;

that the contributions be made payable over a period not exceeding five years; that each donor reserve to himself the right to appropriate the whole or part of his gift; and that any balance not thus appropriated be distributed at the discretion of the committee.

A committee was then appointed for the purpose of carrying out the objects of the new County Association, of which it was announced that Mr. Morley would be honorary president.

CHURCH-RATES AT BERKHAMSTEAD.—The clerical churchwarden of this parish summoned the Rev. Thos. Snell, pastor of the Congregational church, and thirty others, on Saturday last, to appear at the petty sessions to show why they have not paid the Church-rate. It is regarded by them as an illegal and unjust rate. A part of the rate is for repairing a wall stated by the vestry-clerk before the magistrates to belong to Earl Brownlow. An objection is made on the ground of the rector in vestry refusing to put an amendment which was proposed. It is intended to dispute the rate in a superior court.

The *Church News* informs us that the Very Rev. Archpriest Popoff has gone to Russia with a view to bring about the founding of a Uniate Church in England.

SERAMPORE COLLEGE.—After fourteen years' unassuming and uninterrupted labour, as a missionary preacher and teacher, the Rev. J. Trafford, M.A., Principal of the Serampore College, is about to leave India for a time. In both capacities he has proved a worthy successor of Carey, Marshman, and Ward. He leaves the college in a state of unexampled efficiency. His views are those of Carey and Duff as his labours have been those of Ewart, and he leaves behind him noble work humbly done for his Master.

—*Friend of India.*

RELIGIOUS AWAKENING IN CHINA.—A remarkable awakening has taken place in connection with the out-stations of the Tientsin mission. On one occasion, two missionaries baptized forty-five converts in a single day. The missionaries of the English Presbyterian Church have baptized twelve adults at Bay-pay (Amoy). From Foochow the Rev. J. R. Wolfe, of the Church Mission, reports the gathering of the first fruits in the out-station of Lieng Kong by the baptism of two adults. The chapel was crowded on the occasion. The converts added to the mission churches of the London Society, in Shanghai and the province of which it forms the capital, numbered, during the year just reported, 189.—*Evangelical Christendom.*

THE PROPOSED CORNISH BISHOPRIC.—The proposal for the establishment of a bishopric in Cornwall has called forth some pretty strong comments from the organs of the Wesleyan body. Some of the remarks which have fallen from the advocates of the movement have afforded reason for supposing that one object of the measure was the gathering into the Episcopal fold of those who are now members of Wesleyan churches. Against this "partisan ambition of gaining proselytes," our contemporaries protest, reminding the representatives of the Church of the state of things which prevailed in the county a century ago, when, though containing within its borders hundreds of clergy, it was allowed to remain in semi-barbarism, and of the instances of gross heresy and faulty discipline which are at the present day among its chief characteristics.

AN IRISH BISHOP ON THE IRISH CHURCH.—They have got a very remarkable bishop on the Irish bench, and what his brother prelates think of the Bishop of Down we cannot imagine. What is to be thought of a Protestant prelate who publishes a pamphlet to remind the world of an expensive luxury Protestant Episcopalianism is to the Irish people? There are five dioceses, says this most indiscreet personage, in which the Church people are only two per cent. of the whole population. These are Cashel, Tuam, Meath, Limerick, and Killaloe. In Cashel he instances twenty-five benefices with only 303 Protestants, while their aggregate income is 4,218*l.* So that the spiritual supervising of these 303 Protestants costs about 1*l.* per annum a-piece. Of course the Bishop of Down does not argue from all this that the Establishment should be abolished, but only that its income should be redistributed among its own clergy.—*Pall Mall Gazette.*

A REMARKABLE EVANGELIST.—The *Free Church of Scotland Monthly Record* gives an account of a young Brahmin educated in the Government college, and holding a very good appointment in a Government office. As a result of attendance on Dr. Duff's weekly evening classes he became a Christian, resigned his appointment, went through a course of theological study, and was set apart by the Presbytery of Calcutta as a licensed catechist. After labouring for a time with remarkable industry and power as a preacher, he was seized with a strong desire to preach to his countrymen gratuitously, and not as a hired agent. For this purpose he again entered a Government office in Calcutta, and while thus supporting himself continued, morning and evening, to carry on his evangelistic labours with as indefatigable an industry as ever. Still more recently we find this young man writing:—"You will be glad to hear that the firm of Messrs. Clark and Mukerji, merchants of Calcutta, have, since November, 1865, been liberally supporting me as an agent of their firm, for propagating the truth as it is in Jesus to my benighted countrymen in Calcutta." People ask for palpable fruit. What fruit (says the *Record*) could be more striking than this? One Christian convert prospers as a merchant, and his heart is opened liberally to support another Christian convert as an evangelist!

FATHER NEWMAN'S OXFORD MISSION.—The *Westminster Gazette* states that the mission in connection with the Birmingham Oratory, which Father Newman, on the advice of his bishop, and with the

sanction of Rome, is about to open in the city of Oxford, and the church which he proposes to build, will at once relieve Catholicism from the reproach of being inefficiently represented at the head-quarters of English intellectual life. "The name and character and persuasive powers of Father Newman cannot fail to attract attention and exercise influence over the rising generation, to whose fathers he was personally so well known at the time when he and so many of his friends and disciples submitted themselves so unreservedly to the Catholic Church. In spite of the change which since that time has come over the English mind, it still cannot be doubted that many will be found open to the influences which Father Newman cannot fail to inspire in those who come to hear from his own lips the teaching of the Catholic Church on some of the momentous questions which are now agitating the public mind in England. That voice, to whose attractive tones Oxford has been so long a stranger, strengthened by an experience of over twenty years of Catholic life, will have truths to speak which every Catholic must rejoice may now have a chance of bearing fruit in a place where the seeds of modern rationalism are being scattered with no niggard hand." "The general Catholic public, however," continues the *Gazette*, "has a right to know that the proposed mission at Oxford has nothing to do with any project of Catholic education at the University of Oxford. Mixed education is contrary to the views of the English bishops, and has always been discountenanced by the Holy See."

THE LATE RICHARD PEAK, Esq.—In the obituary notices of this respected Christian gentleman which we copied last week from a Devon paper, there were some material errors. The whole story of his master taking him into partnership, and afterwards giving him the business, is a myth. The real facts were these:—

After Mr. Peak came to London to seek employment, he accosted on one occasion a benevolent-looking Quaker on London-bridge to whom he told his simple tale. This gentleman mentioned his case to a large wholesale tea-dealer, who happened at the time to have a subordinate situation vacant in his warehouse, which was offered to the young man. No false pride deterred him from earning an honest livelihood, and he gratefully accepted the situation, feeling sure he could work his way upwards. In two years he got promoted, and introduced his brother to his own place. In seven years he rose to be a traveller, and his brother to be head warehouseman.

After being a few years in this position, his brother determined to commence business on his own account. The great risk attendant upon the long credit (five months) then given to grocers, considerably enhanced the prices of their goods. William Peak (the brother referred to) thought that by buying through the brokers at one month's credit, and selling for ready money to dealers who could pay cash, a good and safe trade might be done. The system succeeded admirably, with perseverance and application; and in about eighteen months the prosperous state of the business induced Richard to relinquish his situation, and join his brother as partner, when the style of the firm was altered from William Peak and Co. to Peak Brothers and Co., and a younger brother was taken into partnership as soon as he came of age. Soon after this a large broker offered them a permanent loan of 1,500*l.*, which enabled them to buy direct from the East India Company, for cash, and spread their trade amongst a higher class of town and country dealers.

Since that time the business has been steadily increasing, and is now divided into three large wholesale houses, carried on by the sons of the original partners, and young men brought up in the house.

The remains of the deceased gentleman were interred in the catacombs at the new cemetery, at Hazelwood, on Thursday; the funeral service being conducted by the Rev. J. C. Postans; and notwithstanding the very unfavourable weather, there was a large concourse of people, anxious to pay the last tribute of respect to the departed gentleman.

INNOVATIONS IN THE CHURCH OF SCOTLAND.—On Thursday a meeting of the Presbytery of Edinburgh was held for the purpose of considering the report of a committee appointed under remit of the General Assembly of May, 1866, to inquire into the manner in which public worship has been conducted in Old Greyfriars' Church since May, 1859, and the manner in which Dr. Lee proposes to conduct it in future. The Assembly further appointed the Presbytery to take such steps as the result of the inquiry might show to be requisite for the regulation of the services in the said church in a manner consistent with the law and usage of the Church. The report of the committee stated that the injunction of the Assembly of 1859 had been literally obeyed by Dr. Lee, and he had accordingly discontinued the use of his book, but had read his prayers from manuscript. The book had been resumed in 1863, and continued till the date of last Assembly, since which time the prayers have still been read and are the same as those in the book, though not read from the book, but the book is in the hands of the congregation and in general use by them during public worship. With regard to the manner in which Dr. Lee proposes to conduct public worship in future, the committee reported that Dr. Lee's statement was that it was not his intention to make any alteration "unless legally compelled." A debate of nearly six hours' duration took place on the reception of the report. Mr. Stephenson moved that the Presbytery find that Dr. Lee has not complied with the injunction of the Assembly of 1859, and require Dr. Lee to yield obedience thereto and to discontinue the practice complained of, and to conduct the prayers of his congregation in a manner consistent with the law and usage of the Church of Scotland. Mr. Robert Wallace moved that there is no case calling for the interference of the Presbytery. Dr. Lee vindicated himself in a speech of some length, in which he hinted the probability of his

carrying the case into the civil courts, should the final judgment of the ecclesiastical courts be against him. He maintained that he had broken no law of the Church, and as to custom, it had been constantly changing, notwithstanding the Act of Uniformity of 1707, and within the last few years the General Assembly had tacitly assented to the introduction of instrumental music and to a change in the postures of worship. It seemed to him that for a course of years the Church of Scotland had been losing her hold on the people, especially the upper classes, and that everything ought to be done consistent with the law and constitution of the Church to make her worship more attractive and agreeable. If he had done what some of his prosecutors, or rather his persecutors, had done, he might have folded his hands and emptied his church, and no fault would have been found with him. He might have gone on in a humdrum way to the end of the chapter, and nobody would have said a word. But he had understood his ordination vows better than those who now flung them in his face, and he had done his utmost to uphold and strengthen the Church in the public favour, and he might be permitted to say that his experiment, so far as it had gone, had been perfectly successful. On a division, the motion of Mr. Stevenson was carried against that of Mr. Wallace by 23 to 18. Dr. Lee and several of his supporters protested for leave to complain to the Synod of Lothian and Tweeddale.

Religious Intelligence.

IRREGULAR RELIGIOUS AGENCIES.

I.

TWO NIGHTS IN A LONDON MUSIC HALL.

Passing through one of the leading East-end thoroughfares last Saturday evening, our attention was attracted to a placard which, heedless of the cold, frosty wind that made them shiver, some half-dozen individuals, apparently belonging to the labouring class, were reading with patient and characteristic deliberation. "Another Reform meeting," thought we, but the supposition was a mistake, for on approaching the bill we found it simply announced that "Harry Moorhouse, lately from the scene of the Barnsley coal-pit explosion," was to lecture on the ensuing Sunday evening in one of the most popular of our East-end music-halls. As an additional inducement, the placard stated that the seats were all free, and that there would be "no collection." Shortly afterwards we approached the immediate vicinity of the music-hall where the lecture was to be delivered on the following evening. The street in which it is situated runs by the side of one of our great metropolis railway termini and leads towards the neighbourhood of the docks, the traffic to and from which it was constructed to facilitate. Some twenty years since, before the present street was formed, its site was covered with a perfect labyrinth of miserable, squalid-looking streets and lanes, inhabited by the lowest and poorest class of our population, and teeming with lodging-houses and beer-shops which afforded an ever-ready refuge to the beggar or the thief. The demolition of the great East-end rookery afforded at the time a subject for much jubilation among those who believed in the superficial treatment of moral diseases. The haunts of vice and crime had been swept away, and the neighbourhood purified. Alas! it was but the old tale of the whitened sepulchre. The evil dwellings had disappeared, but what of their former inmates? As usual in such cases, driven from their homes, and without suitable provision being made for them, the hordes of beggars, courtesans, thieves, and others, became dispersed over the whole of East London, carrying with them the seeds of moral and social poison into neighbourhoods hitherto comparatively uncontaminated, and undoing, to a frightful extent, the work of the minister and of the Sunday-school teacher. Nowhere are these saddening results more marked than in Spitalfields, Bethnal-green, and Whitechapel, in which neighbourhoods overcrowding is yet being carried on to an almost incredible extent, to the great profit of the publicans and the music-hall keepers, whose establishments naturally present an irresistible attraction to those whose homes possess so little of real comfort and convenience.

As we stand before the gaily-lighted entrance of the music-hall to which we have alluded, we notice that the great proportion of visitors is composed of young persons of both sexes, evidently belonging to the class of factory-workers. Entering with the stream, and purchasing an admission ticket, we proceed up a spacious flight of broad stone stairs, and find ourselves at the entrance to what are termed the "stalls," but which prove to be the whole of the lower area of the hall, which, by-the-bye, is somewhat square in shape, the roomy gallery running round the three sides of the building being denominated "the balcony." Although it wants half-an-

hour to the commencement of the performances, the gallery is already crowded, not a few of the audience consisting of mere boys and girls. Smoking is freely indulged in, and an animated conversation sustained in all directions. The lower part of the hall, being more expensive, is less filled than the gallery. It is fitted up after the manner of a Parisian *café*, with small marble tables, and chairs on which the "stalls" audience sit and lounge at pleasure. The walls are covered with splendid looking-glasses and gaudy paintings of mythological deities; the stage, which is situate in a deep recess fronting the gallery, being adorned in a somewhat similar manner. In front of the stage is the orchestra, and again in front of this is the chairman's seat and table. The performances are of the usual character: a few operatic selections, two or three comic songs, a couple of glee, feasts by Chinese jugglers, trapèze performers, &c., and some dancing in character, being the leading features. Simultaneously with the commencement of the entertainment, the waiters begin soliciting orders for refreshments, and before the first song is over, drinking and smoking are going on in every part of the building. The "stalls" are now fully crowded, chiefly with persons belonging to the shopkeeping class, the majority being tradesmen's assistants or apprentices. There is more order observed here than at many other music-halls, and the courtesan element is almost absent, but the amount of drinking is pretty much about the same. In the gallery, beer and ale are most in request; the demand in the area being confined principally to spirits in a pure or diluted state. A few children are present with their parents, but on the whole, there are fewer family groups than we were led to anticipate; by far the greater number of the frequenters being youths and young men with their sweethearts. Very many young girls were also present, both in the gallery and stalls. These, we are sorry to record, purchased and consumed beer and spirits, imitation of the rest of the audience. The songs and choruses given during the evening were of a more creditable character than those usually sung in such establishments, and even the once inevitable "nigger minstrel" failed to put in an appearance. There was little drunkenness in the hall itself, but, on the conclusion of the performances, large numbers of the audience might be observed pouring into the public-house attached to the building, issuing thence in a state the reverse of sober. Some idea may be formed of the extent to which the place is patronised by the working and shopkeeping classes, when it is stated, that although it is constructed to hold about two thousand persons, it is seldom ever less than two-thirds filled.

The following night a change had come over the spirit of the scene. It was Sunday evening, and the entrance was brilliantly lighted up as usual; but the showboards announcing the performances of the "great and wondrous" So-and-so, had given way to homely looking placards affectionately entreating working men to come and hear the address of Harry Moorhouse. Nor was the appeal made in vain. As on the previous night, the gallery was filled some time prior to the commencement of the proceedings, the area filling more slowly. It was easy to perceive, almost at a glance, that the majority of the audience were neither church nor chapel-goers. Among the two thousand persons present during the proceedings not more than half-a-dozen Bibles were to be seen. Several of the faces present we recognised as having been present on the preceding evening. The City Arab was duly represented, not a few ragged, shock-headed little fellows having perched themselves high up at the back of the gallery. The costermonger element mustered in great force, as did the pale-featured, gaunt-looking weaver class from Spitalfields and Bethnal-green. There was also a fair sprinkling of persons belonging to the better-to-do portion of the community, but the bulk of the assemblage was unmistakeably composed of the poorer strata of the labouring class. The hall presented a curious contrast to its appearance on the former occasion. True the chairs and tables remained in the area, but the bottles and glasses had disappeared. Not a pipe was visible. Even the lingering odours of beer and tobacco had almost disappeared. All was order, quiet, and decorum. The very men who, on Saturday evening, jauntily sauntered into the hall with covered heads, now quietly, almost timidly, approached, hat in hand, the seats on which, but a few hours previously, they had so carelessly lounged. The change was indeed complete. Still more suggestive was the fact that in the person who accompanied the hymns on the harmonium, we recognised—in common with most of the audience—the individual who had officiated as chairman on the preceding evening. True, his services were rendered professionally, but the simple circumstance of his being present appeared to make a deep impression on the audience. It was evidently to them a novelty.

The proceedings commenced with the well-known revival hymn,—

Sinners, come; though poor and needy,
Jesus will receive the poor;
He declares, "All things are ready,"
And what Jesus says is sure.
Oh! believe Him;
Take of mercy's boundless store.

After which, a somewhat lengthy prayer was offered up by one of the half-dozen persons on the platform, during which Mr. Moorhouse entered the hall. He is a young man of middle height, with beardless face, and loud, powerful voice. Selecting a chapter from the Bible, he read it with marked emphasis, commenting on the various passages as he proceeded. He was listened to with the deepest attention, not a single interruption occurring in any part of the building. Then followed, to the tune of the "Sicilian Mariners' Hymn," the hymn:—

Hark! the Gospel news is sounding,

the whole of those present rising *en masse*, and joining, with newly-awakened fervour, in the strain. The hall by this time was densely crowded, despite the cold, inclement character of the weather outside, and as the preacher began his discourse, it was clear that he had contrived to awaken the interest of his numerous hearers. His address reminded us strongly of the description of working-class oratory peculiar to the colliery districts. There was the same constant straining of the voice, almost wearisome in its monotony, together with the same unceasing amount of rapid gesticulation. But the evident sincerity of the speaker, his rude eloquence, and his unpretentious manner, appeared, so far as his hearers were concerned, to lend a charm to his plain and homely language which a more polished discourse would probably have failed to acquire. As he spoke, all listened, while not a few were moved to tears. Somehow or another, working-men speakers appear to best understand how to enlist the sympathies of working men—a circumstance to which the religious revival movement unquestionably owes much of its success. The lower class of working men view with less suspicion the attempts made by workmen evangelists to promote their religious welfare, than they do the efforts—no matter how disinterested or honest—of those who have been reared for the ministry as a profession. This will explain much of the great amount of popularity gained by some of our working-class preachers, and furnishes a clue towards the means of yet more widely spreading a knowledge of the Gospel among the metropolitan poor. What the hardy pioneer is to the regular settler in the colonies, such men as Henry Moorhouse are to the properly trained ministers of religion. They roughly hew a path through the primeval forest, leaving to others the duty of clearing the way. Therefore, let none despise their humble, yet by no means unimportant exertions. The least as well as the highest have their uses in life. So mused we, as at the conclusion of Mr. Moorhouse's address, the audience sang, as with one immense voice:—

Jesus Christ gives the command,
Marching to the happy land,
Soon to join the glorious band,
In you bright world of light.

Following up with the stirring chorus, repeated again and again:—

I believe I shall be there,
I believe I shall be there,
I believe I shall be there,
And walk with Him in white.

A short prayer, another hymn, and then the proceedings were over. Very quietly did the audience disperse. The City Arabs indulged in no wild antics; they felt awed for the moment. The music-hall tap failed to attract its customary frequenters, and there was a subdued-like air, almost touching, on the features of even the roughest costermonger. Surely the ground here is not all stony. The seed may fall, more frequently than we wot of, in earthy places, to spring up, when least expected, into all the glory of a brighter and happier life. Certainly, as we retraced our steps in a homeward direction, and noted the countless gin-palaces and public-houses, thronged with drinkers belonging to both sexes, or heard the noisy snatches of obscene song which occasionally floated through the cold night air, we felt that for them there were far worse methods of spending a Sabbath evening than in listening to the rude and unpolished eloquence of a working-man preacher in an East-end music-hall.

P.

Macmaster, Stratford, W. James, J. Morris, T. A. Wheeler, J. Penny, D. Cousins, Withington, Goldsack, M. Dickie, P. Thomson. A number of leading laymen of the city were present, and the working classes were represented by persons connected with the trade and benefit societies of Bristol. The Dean and the Rev. Dr. Gotch sent letters of regret and sympathy with the object.

The **MAJOR** commenced the proceedings in a kindly speech, in which he pointed out with much clearness the object for which the conference was held, and said that what they wanted was, not long, carefully-prepared speeches, but the practical suggestions of practical men, one main object of the meeting being that ministers of the Gospel might be better informed than they were as yet upon the causes why working men did not attend their ministrations.

The Rev. **DAVID THOMAS** thought there was a great deal of exaggeration in regard to the small number of working men who attended places of worship; but no doubt there was a large disproportion between the number who did attend and the number of persons belonging to other classes, and that was quite enough for the object of the meeting.

On the part of the artisan speakers the objections were of the usual character. Mr. **GAWLER** (journeyman printer) urged that the ministers generally were taken from a class above the working men—the upper and middle classes of society—and that prevented them from entering into the sympathies of working men. They held aloof from working men, and did not unite in movements for their social and intellectual advancement, and in their visitations showed a partiality for their rich members, leaving the poor to shift for themselves. [Some of the statements of this speaker were denied.] Another speaker (a journeyman shoemaker) also complained that ministers did not co-operate with the working class in their aims, and it did not say well for the preachers that through the past winter they had stood aloof from the working men when they had asked for a small measure of Parliamentary Reform. (Cheers.) A third said that all reforms came not from the church, but from persons outside the church. A fourth complained that points of difficulty in religious matters were not explained from the pulpit; a fifth of the "eternal collections"; a sixth said he saw his minister in the room, but his minister did not know him. (Laughter.) A seventh believed professors of religion who were large employers of labour had much to answer for in keeping men away from places of worship by their conduct towards their *employés*. An eighth thought the working men had been beating about the bush in their reasons for not attending places of worship. Others wanted the public-houses closed, and the hours of labour curtailed.

As a specimen of the speeches delivered by the working men, we give the following from the *Bristol Mercury*, the speaker being a Mr. G. Portbury:—

He did not like a rich person being put into a cushioned seat at chapel and a poor man being superciliously pointed to a hard bench; but he believed that proportionately there were more working men who went to places of worship than there were of the middle classes—(Hear, hear)—only when they went to a church or chapel they were made to feel that they were working men when they went there. Another reason for working men not going to places of worship was that in ninety-nine cases out of a hundred, if working men sought for an advance of wages or anything else of the same nature, the professors, not the "possessors," of religion were arrayed against them, and in respect to social and political rights it was the same. (Hear, hear.) If there was a bill for any reform that found its way into the House of Lords, it was sure to be thrown out by the bishops. (Laughter and others.) The ministers would not visit the families of working men, and he had a wife, who was a Wesleyan, and she was ill, and ultimately died in the infirmary; but a regularly educated minister refused to visit her because she did not belong to his place of worship; and a poor man, who was a shoemaker, hearing that she was ill, put on his coat, and in five minutes went to her. (Cheers.) If he (the speaker) had gone to a Roman Catholic clergyman, he was bound that he would have come. (Hear, hear.) Then, if a minister was a magistrate, let them look at the vindictive and revengeful sentences he would pass when on the bench on working men. (Cheers.) They, as working men, said, "Give us the religion of Christ and preach brotherly love, and act it." (Cheers and laughter.) As to the Dissenting ministers, they professed to love their flocks, but let 50*l.* a year extra be offered them from another chapel, and see how they would jump at it. (Loud laughter.)

The Rev. Mr. **STRATFORD**, of Anvil-street Chapel, who followed, said he did not himself get much above 100*l.* a year, and he dared say that many of the workmen present had more than he received. He was certain that many of the working classes of St. Philip's would say that the charges brought against ministers of not being interested in working men could not be brought against him. He could say that ministers were ever ready to aid any work that was good—(No, no); and he believed that men would better their condition if they went to church and chapel regularly (Hear, hear, and hisses); but too many of them spent their money in alehouses when they should be with their families.

The Rev. S. **HEBDITCH** would like to know how working men arrived at the knowledge which justified their absence from places of worship, as he had a deep impression that if the working men were really present at church or chapel they would alter their opinion. (Hear, hear.) He felt acquitted from the charges made that evening; and as to visitation so much advocated, it was simply impossible, and the assertion of the visitation of the rich only was absolutely false—(Hear, hear)—also

THE WORKING CLASSES AND RELIGIOUS INSTITUTIONS.

CONFERENCE AT BRISTOL.

A conference in connection with this subject was held at the Athenaeum, Bristol, on Thursday evening, and was conducted on the plan of the London Coffee-house meeting. The Mayor, E. S. Robinson, Esq., occupied the chair, and the following ministers were present:—The Revs. S. Hebditch, J. Hall (Fishponds), W. Boyden, T. C. Price, D. Thomas, R. P.

with respect to ministers moving from one situation to another, the statements made could be shown to be false. None of the reasons that had been mentioned accounted for the absence of the working classes, and he believed that the reason lay deeper still than anything which had yet been mentioned. He felt, and they all felt, a certain dislike for things spiritual, and that was at the root of the matter. (Hear, hear.) Not that the working classes had more of that than others, yet there was a certain alienation of heart from things spiritual which all felt; and it was the doctrine of human depravity, though he did not believe in that doctrine in so strong a manner as some people did; but the truth was they did not like to have contact with God. (Hear, hear.)

The Rev. T. A. WHEELER said that the real excuse for men not going to places of worship was to be found in their own hearts, and if an entertainment was provided for working men they would not mind having poor seats, or even standing. (Cheers.)

The Rev. M. DICKIN remarked that at the bottom of the non-attendance was a very lamentable indifference to the higher verities of Christianity. He believed that this affected the higher classes as well. He did not think there was a larger proportion of the working men who absented themselves than other classes, and he had never made the working man a stalking-horse. (Hear, hear.)

Thanks to the Mayor for presiding, on the motion of the Rev. D. THOMAS terminated the proceedings.

SECOND CONFERENCE AT LEICESTER.

There has been a second conference at Leicester on the above subject, which is reported at some length in the *Midland Free Press*. It was held at the Temperance Hall, on Wednesday evening, and was very crowded. The platform seems to have been mainly occupied by clergymen and Churchmen. Among the former were the Rev. T. Jones, M.A., vicar of St. Margaret's, Rev. D. J. Vaughan, M.A., vicar of St. Martha's, Rev. J. Spittal, incumbent of St. Andrew's, the Rev. C. Ball, of St. John's, and Rev. J. Collyer. On this occasion the question for consideration was divided into two—"Why do people absent themselves from places of worship?" and "Why do people, or why ought people, to attend there?" W. H. Walker, Esq., occupied the chair, and in the course of his speech said he thought the charges brought against the clergy were for the most part untrue, for they all knew that there were in that town men in the Church and out of the Church whose lives were spent in doing good amongst their parishioners and congregations. Most of them lead good and useful lives, and taking into account their education and acquirements, he knew of no body of men worse paid than the parsons.

A number of speeches were then made. The principal objections on this occasion to attending places of worship were the harsh dogmas taught from the pulpit; ecclesiastical imposts, such as Church-rates, which kept the people away from the Established Church; the differences between sects; the want of practical application of sermons to every-day life; the bad example of Christian employers; and the class feeling in places of worship. One speaker said he did not believe the Church was a religious institution at all. It was simply what it was made in Elizabeth's time, a sort of political State engine. Another objected that the clergy were generally opposed to the people in politics. In winding up this part of the discussion, Mr. Hambly, a layman of the Church of England, said the reasons advanced reminded him of the conduct of Adam, who, when asked about the sin he had committed, at once put the blame upon his wife. (Laughter.) Not one of the speakers that night had blamed themselves, but all had blamed some one else. They did not go to a place of worship because they knew that, whether in church or chapel, their sins would be condemned.

The second branch of the inquiry was next discussed, "Why do people attend places of worship?" and, after several working men had spoken, the Rev. T. Jones defended the clergy against some of the charges made, such as that they were rolling in wealth, and took no interest in the poor.

He could say for himself that where he paid one visit to persons who could give him cake and wine he paid a hundred to the poor. (Applause.) Another point was that the clergy took no pains to educate the rising generation. They would excuse him speaking personally, but he said they did take great pains in this matter, they went out into the streets, alleys, and courts, and not merely asked and entreated, but even bribed the people to send their children to school. (Applause.) Therefore, to say they took no interest in education was a vile slander. (Hear, hear.) When he came to St. Margaret's there were only 100 children at school, now there were 700 attending, and the schools were getting too small for them; they wanted new rooms, and he wished those gentlemen who had been so violent in denouncing the clergy would contribute towards them. (Laughter and cheers.)

Thousands of poor people would crowd to their churches and chapels if they had the means of appearing there in decent apparel. The Rev. W. Mitchell thought there were false charges on both sides. He thought men stayed away from places of worship who were no greater sinners than those who went, and that they did not stay away because sin was condemned. He also thought there was some misapprehension upon the question of education. He was glad to hear of the personal efforts which were put forth in their town, but the great objection was that sectarianism had hindered national education. The Rev. D. J. Vaughan vindicated the clergy for their devotion to education.

He would never cease to protest to working men that they misunderstood the feelings of the upper and middle

classes towards them, and, on the other hand, he told the latter classes they did not half understand the working classes. As to the important question before them, he believed if they asked nine out of ten regular church- or chapel-goers, they would be rather puzzled. Some would say they went because they had been in the habit of going, and saw no reason for breaking the habit; but beyond that, nine out of ten could not give a clear answer as to why they went. All sorts of doubts and difficulties had sprung up as to the doctrines of Christianity. He believed this was very much owing to the fact that a great deal of the religious teaching of the day was gradually drifting away from the true teaching of the Gospel of Christ as they had it in the Scriptures. (Hear, hear.) He believed the time was coming when they would enter upon a new era, a most astonishing and yet most noble era, when the Gospel would be proclaimed as it was by the early Apostles. The free expression of feeling of the kind when under consideration betrayed an unwholesome state of things, which could only be cleared away by free speaking.

The *Leicester Chronicle* thus refers to one result of these conferences:—"Already arrangements have been made to meet some of the complaints of working men in regard to public worship on Sundays. The Rev. D. J. Vaughan has undertaken for four more successive Sunday afternoons, to preach sermons on the Ten Commandments. The Rev. J. A. Picton will deliver the first of three lectures, in Gallowtree-gate Chapel, to-morrow afternoon; subject, 'True Radicalism.' In St. Mary's Church there is a short afternoon service for the working class every Sunday, commencing at three o'clock. In all these cases the seats are free, and open to the first comer; and non-attendants at religious worship are invited to be present."

The following paragraph has been sent to us for publication:—"The National Association for Freedom of Worship are arranging a series of conferences of workmen in London and other great towns upon the reasons of their alleged absence from public worship, it being considered that the large body of Churchmen who attribute that absence to their being excluded by the appropriation of the seats in places of worship to a comparative few have not been duly represented at the conferences hitherto held."

Some of the Nonconformist ministers of Ipswich are having special Sunday services for the working classes, and amongst them are the Revs. T. M. Morris, of Turret-green Chapel, and the Rev. F. Gay, of Crown-street Chapel. The latter has invited the working men to his schoolroom to hear and answer their objections against the present mode of public worship. A local conference is to be held to-morrow evening week in Sydenham, which will be attended by the leading ministers of the place and conspicuous lay residents and by a select number of working men.

FINSBURY CHAPEL.—On Tuesday evening, the 12th instant, a tea and public meeting was held in the above chapel to celebrate the fifth anniversary of the settlement of the pastor, the Rev. A. McAuslane. Around the area of the magnificent edifice, there were seventeen tables, decorated with a profusion of the most beautiful flowers, and presided over by thirty-four ladies. After 500 persons had partaken of tea, the chair was occupied by the pastor, who, in his opening address, spoke gratefully about the past and hopefully of the future. From a report read by the secretary, Mr. C. Watson, we learn that the church and all its institutions are in a very prosperous condition, the greatest harmony prevailing between pastor and people. The missionary spirit is increasing in strength, and the immense chapel is well filled every Sunday. Not only were there no liabilities, but they commence the year with a balance on the right side of £300. Congratulatory and stirring addresses were delivered by the Revs. Dr. Raleigh, J. H. Wilson, J. De K. Williams, O. B. Bedwell, and Wm. Grigsby; the Rev. T. Binney was also present at the early part of the proceedings. When we remember the reduced condition of this chapel five years ago, and contrast it with the present flourishing state, we see that it is possible for a church and congregation to succeed within the city, notwithstanding the fact that the population is constantly flowing like a mighty tide to the suburbs.

PORT TENNANT.—Mr. David Thomas Jones, late student of Carmarthen College, has received a very cordial and unanimous invitation from the Independent Church at Port Tennant, Swansea, Glamorganshire.

PRESTON.—The Baptist chapel in this town having been renovated and improved at a cost of about £500, reopening services were held on the 17th ult., in connection with the Baptist Missionary Society. On the 17th inst. two able sermons were preached by the Rev. T. L. Davies, of Maindee, Newport (formerly pastor of the church), and liberal collections made towards the liquidation of the debt. On the following day a tea-meeting was held in the British Schoolroom, and a public meeting was afterwards held in the chapel, the pastor (the Rev. W. H. Payne) presiding, and appropriate addresses were delivered by the Revs. T. L. Davies, N. W. Stafford, W. Kirkman, and other friends.

SWANSEA—ENGLISH CONGREGATIONAL CHURCH, WALTER-STREET.—The services preliminary to the formation of the above church were commenced on the first Sunday in January, 1867. The Rev. Thomas Rees, D.D., of Swansea, preached. Through the liberality of Samuel Morley, Esq., of London, the friends of the new cause were enabled to rent the Music-hall, Swansea, for the celebration of Divine service. On Friday evening, March 8, Dr. Rees formed the church. On Sunday evening, March 10, the Lord's Supper was administered for the first time

by Dr. Rees, and the Rev. D. Jones, B.A., of Merthyr Tydfil. The attendance has averaged well from the commencement, and the cause appears to be in a very prosperous condition.

GREAT BERKHAMSTED.—The Congregational church in this town was opened for Divine worship on Thursday, the 14th inst., when a sermon was preached by the Rev. S. Martin, Westminster, and a public meeting held in the evening, addressed by the Revs. J. C. Gallaway, M.A., Wm. Statham, and Thos. Snell. The chair was taken by Wm. Rouse, Esq., London. The Revs. D. Davies, B.A., J. Basley, J. Lawton, and J. Dixon assisted in the services. The weather was very stormy, snow falling most of the day; still, a larger number met for tea than was expected under the most favourable circumstances. On Sunday, the 17th, sermons were preached by the Rev. R. Ferguson, LL.D., and Rev. T. Snell. The amount added to the building fund by these services is about £100. The building is commodious and substantial, and is regarded as an ornament to the part in which it is erected.

DURHAM.—A few years ago the church in Durham, under the pastoral care of the Rev. S. Goodall, originated a branch Sunday-school and mission in Gilesgate, a part of the city which was exceedingly destitute of the means of religious instruction for the children of the poor. The premises in which the mission was opened were found to be inconveniently small, and a short time since a building was purchased which, with the necessary alterations, involved a cost of £250. Last week a bazaar was held in the Town Hall for the purpose of liquidating the debt. There was an excellent array of articles for sale, and, although the weather was very severe, there was also a large attendance of buyers, including many members of other churches in the city, who thus showed their practical sympathy with the undertaking. The gross proceeds of the bazaar amounted to upwards of £300. There will be necessary be a large deduction for expenses; but it is hoped that with several liberal subscriptions which have been given for the object, the amount raised will not fall far short of the entire sum required.

HALIFAX.—The week before last services were held in celebration of the jubilee of Sion Chapel, Halifax, and the opening of the new Sunday-school. On Monday evening a meeting for prayer was held in the old school, when an address was given by the Rev. Bryan Dale, M.A., on "The rise and progress of Evangelical Nonconformity in the parish of Halifax." On Tuesday evening a tea party was held in the new school, which has been erected at a cost of £3,000, and about 700 persons were present. The Rev. B. Dale presided at the public meeting which followed, and gave a history of Sion Chapel and its school during the last five years. There were now 170 teachers and 1,700 scholars in the schools. Including the present new schoolroom, some 17,000 had been expended chiefly in the purchase of land and for building purposes during the last fifty years. Addresses were delivered by Mr. J. T. Haigh, the Rev. James Pridie, the Rev. James Parsons, the Rev. J. Hodgson, Sir Francis Crossley, the Rev. J. C. Gray, Mr. James Bowman, the Revs. Thomas Hartley, D. Jones, R. Moffett; Mr. John Scarborough, and Mr. Councillor Berry.

SUNDERLAND.—The Rev. J. G. Geikie preached to a large congregation his farewell sermon on Sunday night, the 10th inst., before leaving to take charge of Islington Chapel, London. On the following night (Monday) a public farewell meeting was held. After tea the Rev. W. Shillito occupied the chair, and there were present the Rev. Mr. Robjohns (Newcastle), James Everett (Wesleyan Free Church), J. Elrick (Independent), J. Matheson, (U.P.), James Morris (U.P.), — Baker (South Shields), S. S. Hodgson, Ald. Williams, Councillor J. Robinson, Mr. W. Thackray, &c., &c. The Chairman said he was sure their brother could not leave them without leaving behind him many memorials of his presence and his work. They lost in Mr. Geikie one of their most intelligent and widely-read men. There were few men in the room so conversant with literature as their friend, and there were very few men who could make such use of those stores as he could. He was not one of those book worms who employed themselves in their closets, but he threw himself out into the movements for improving the social, moral, and religious state of the community, and had given these movements his most earnest support. They had in the meeting some who had come to testify their gratitude for what he had done in establishing that most useful institution, the Working Men's Club. (Hear, hear.) He need not speak of Mr. Geikie's efforts on behalf of the Free Library, or of hospitals for adults and children, in fact he had been ready to assist any good work in their midst. They could not let such a man go from them without expressing how much they were indebted to him. They were here to-night to bid him God speed whither he was going. The Rev. J. Elrick stated that he had received letters of apology from the Rev. Alex. Reid (Newcastle), Wadland (Hexham), Goodall (Durham), Farquhar (Seaham), and J. Black and J. Parker (Sunderland). Though he regretted that their friend was leaving them, he rejoiced that it was the hand of God that had removed him to where his great talents would follow him, and where the success with which God had attended his labours would accompany him. The Rev. Mr. Robjohns, of Newcastle, said his presence was to some extent representative of the Newcastle churches and ministers, some of whom were prevented from being present from indisposition and other causes. He then expressed his sorrow at the loss of Mr. Geikie, and bore his tribute to his great abilities, sterling straightforwardness, upright conduct as a minister

and unflinching steadiness as a friend and brother. Ald. Williams expressed his deep respect for Mr. Geikie as a man and as a Christian minister. (Hear.) He (Ald. Williams) had many opportunities of observing him, and forming an opinion of his intellectual character, and the capacity of his heart as well as his head, and he respected and esteemed him as an educated Christian minister, a scholar, and a genuine, thorough, true-hearted, and earnest man. He expressed his earnest hope that in the new sphere on which Mr. Geikie would enter, he would be able to carry on the good work as successfully as he had done in Sunderland. The meeting closed with other addresses by various gentlemen.—*Sunderland Times.*

Correspondence,

WHY DON'T CHURCH-MEMBERS ATTEND PUBLIC WORSHIP?

To the *Editor of the Nonconformist.*

SIR.—Now that the matter has been so fully discussed, why the working classes do not attend public worship, I think it behoves us to look at home, and inquire why the professed members of so many of our metropolitan Nonconformist churches do not. It strikes me that the working classes, were they in the secret, might very pertinently ask this question, and were they to hold a conference on the subject, might reasonably come to the conclusion that when we had cast out the beam out of our own eye we should see clearly to cast out the mote out of our brother's eye. I submit, Sir, whether it is not a lamentable fact that a very large proportion of church-members, who be it remembered, have in some sort entered into a covenant with particular churches to support their pastors and institutions, attend very irregularly, or are absent for the most part from public worship? With some notable exceptions, perhaps not one-half of those who are so enrolled would be found at any one ordinary service.

Would it not be well to consider an evil of such grave import as this, with a view to find a remedy, as clearly the success of our churches mainly depends upon the attendance of their members at the Sunday and weekday services.

Your obedient servant,
London, March 15, 1867. JOHN EASTBY.

THE WORKING CLASSES.—SUNDAY-AFTERNOON SERVICES.

To the *Editor of the Nonconformist.*

DEAR SIR.—In looking over the *Leicester Chronicle* of last week, I find advertisements of Sunday afternoon services in some of the churches and chapels of that town as the result of the recent conference, to which the non-attendants at public worship are specially invited by such announcements as that "all seats are free, and open to the first comers." This plan strikes me as one of the most practicable for getting the working people to enter places of worship. Here is no question of new machinery, or of incurring great expenses, or of objectionable class distinctions. These services are free to all intents and purposes, and our artisans may attend them without feeling any difficulties as to the psw system. They have these further recommendations—that they are simply making more use of existing places of worship, and that, being in the afternoon, they afford opportunities of religious worship to numbers of hard-working people who are too wearied with their week's toil to attend in the morning. Such Sunday-afternoon services, though more often confined to servants and children, are by no means uncommon, but there does not seem to be any cogent reason why the example which has been set at Leicester should not be generally followed.

If, however, the Sunday afternoon were to be devoted for a time to services or lectures for the behoof of the industrial population, the question would arise, can our ministers generally thus materially increase their duties for that one day without detriment to themselves and disadvantage to their ordinary hearers? If, as is said, no clergyman can preach more than one good sermon on the Sunday, how will it be when he has to deliver three discourses? And this question suggests another—is it not unreasonable to throw all the work upon those who have as much on their hands as they can properly get through? Most of our churches in large towns contain members who, if not trained to ministerial work, are very well qualified to take part in such services as those referred to—to conduct the devotions, and to deliver short and earnest but informal addresses on religious subjects. Working men, as they tell us, do not want learned and recondite theological discourse, but the plain and practical Gospel, such as intelligent and pious laymen could present to them. To develop this agency in the churches is at all times important; but if present opportunities of bringing a much larger number of our working population within range of Christian teaching are to be embraced, the need for drawing upon such supplementary resources becomes more urgent than ever. Over-worked ministers can reasonably claim this kind of co-operation from the qualified members of their churches, instead of over-taxing themselves, or devolving such work upon town missionaries and paid agents.

Indeed, this movement for getting hold of the sympathies of the working classes calls for a serious review of our church arrangements, to ascertain whether, under present circumstances, they are equal to the

task. If all the responsibility of these evangelistic efforts is to continue to be thrown upon the ministry, the work cannot possibly be done. In each case, the circumstances may more or less vary. No rigid rule can be laid down. There are some churches where the agency referred to is largely brought into operation. There are others where the material is equally abundant, in which nothing of the kind is done, owing to apathy, or adherence to tradition, or deference to the professional sentiment. One thing will, however, I think, be generally conceded—that if the anxieties of pastors and people were equal to the necessities of the case, and if the claims of the outside world were freely, assiduously, and prayerfully discussed at church-meetings, with a view to the use of all available resources—there would not be so much reason to complain of the heathenish condition of, and neglect of public worship by, large masses of the population.

Might not these Sunday-afternoon services for working men take a wider range than usual, so as to attract the class for whom they are designed? I see that one of the Leicester ministers (the Rev. J. A. Picton) is giving three lectures on these occasions, on "Religious Aspects of the Reform Question." Such topics properly handled will bring together people who cannot enter into the spirit of our ordinary preaching, and may be made the means of affording wise counsel to artisans, and especially of showing that Christianity embraces everything that affects the well-being of the people. The fact is, as the Rev. H. Solly well remarked at the Ludgate-hill conference, "we must do people good in a way which they can understand, before they will allow us to do them good in a way which they do not understand." Our churches want more of Apostolic freedom, if they are to get a permanent hold on the masses.

I am, dear Sir, yours, &c.,

CHRISTIAN REFORMER.

London, March 18, 1867.

CHRISTIANITY v. SECULARISM.

To the *Editor of the Nonconformist.*

SIR.—The conference on the working classes and religious institutions at Leicester appears to have departed somewhat from the general programme governing such gatherings, inasmuch as we find a well-known infidel lecturer and writer taking precedence as a speaker theret. His address, I think, proves that the Christian community, at least, need not fear admitting the most advanced opponents of Divine truth into the debate upon the subject. Mr. Holyoake says, "The calling of the conference indicated a kindly interest in the welfare of the working men which had not always existed." Meaning, I take it, that Christian people are only just opening their eyes to the well-being of the humbler classes. This is not true; but if it were, may we not be permitted to ask, what has the much-lauded Secularism done? Mr. Holyoake knows something of Birmingham. In every working-class locality of the Midland metropolis, Christianity has appeared with its ameliorating agencies, but we have yet to hear of the Secular lever being applied by unchristian hands.

Here in London what brilliant opportunities there are for the display of what Secularism can do. Let it get into St. Giles's, and out-work McCree, or to Notting-hill, and prove more powerful for good than Varley. In the east and north and south of London it may have a fair field and a wide one, and why does it not possess the land? I do not want to state an opinion, but to advance a fact, when I say that in every locality of London, and in any large centre of population, is to be found a Christian Church, unaided by State pay, doing more for the secular advancement of the people than all the Secularists in the kingdom put together.

The second point, that "humanity might grow, and put forth fruit in the shape of moral worth," is not a very novel idea, and is as untrue as it is ancient. If true, where are the facts? if not, what becomes of this and subsequent arguments?

Few know better than Mr. Holyoake that religion does not require a man to give up the real, the present, and the knowable, in order to contemplate an imaginary future. He has been told so, and had it proved to him a hundred times, and almost in a hundred ways, but it is still true,

A man convinced against his will,
Is of the same opinion still.

Why did Mr. Holyoake take the trouble to write about "the mad train" that brought him from Derby to London the other day? Any rectification of the matters of which he complained must be in the future, but the jolting was nevertheless real, and present, and knowable. I suppose he would like his future journey on the "Midland" more comfortable, and so he writes in faith and hope. I know it may be said that these things differ; but haven't I as much right to be anxious about the glory "to be revealed," as Mr. Holyoake to be in trouble about some future (purely imaginary I am afraid) millennium of railway management?

Another point of much importance, is the affirmation that those who think about the future would be better employed in alleviating the misery to be found among the poor. Here, again, what example is set us by the Secularists and the non-religious portion of the community? I could give facts, but that they recently appeared in abundance in the columns of the *Nonconformist*, as to the work of visitation carried on by the religionists of London, showing that those who are most in earnest in thinking about the future, are also most engaged in overtaking the destitution and consoling the sorrowful of to-day.

Then we are treated to a dissertation on sectarianism as standing in the way of national education. I think I could tell Mr. H. of an obstacle more potent than that. But do Secularists set us an example of unity? If rumour be true, the mutual love of these brethren can only be fitly symbolised by the famous cats of Kilkenny: it is only the lack of the opportunity, and not the lack of will, that prevents them devouring each other. Men must think differently, and they are bound to speak strongly, on matters they deem important. Do all men think alike upon what they shall eat or drink

or wear? Are geologists, astronomers, or physiologists all of the same opinion? Do political economists all pronounce the same shibboleth? and are there no such things as different schools of medicine? All are at one (except a very foolish few) in thinking sickness sickness, and health health; but as to how health is lost, and may be regained, opinions are legion. What then? Is the physician's art an impertinence, and the pursuit of health the chasing of a phantom? Certainly not.

The *cui bono* argument was well replied to by the succeeding speaker's closing observations. Indeed, the string of questions propounded rather showed the speaker's ignorance of the class of whom he was speaking, than proved his title to criticise or condemn them. Doubtless among the working classes the Gospel has its most glorious trophies, and some of its most earnest advocates. I have before me now a copy of an address signed by ten working men, urging upon their fellows the wisdom of attending a place of worship, in which they say, "We have been blessed in every way by our attachment to God's house, God's people, and God's day, and we should delight very much to see you similarly advantaged." I enclose a copy of the entire document, and can say in reply to Mr. H., what they would scarcely like should be said, that every one of the signatories are better men, better relatives, better neighbours, and better citizens by their adoption of, and living according to, Christian principles, than they ever were before.

In reference to the bloodshedding part of Mr. Holyoake's speech, "Christians indeed" have the very least to fear from the closest scrutiny into the assertion. Deduct from the wars on account of "religious differences" (so called) the items of lust of power and opposition to unjust laws, the remainder of religious bloodshed pales into insignificance before the sanguinary mercies of Secularist warriors. If has ever been, as it is, and will be, that if the civil polity entrenches upon conscience and religion, an element of antagonism is introduced, which men may have to encounter and to resist, suffering for their resistance perchance even unto death; but it is ever the worldly and the secular, seeking to override the religious and the true. And it would be as logical to blame honesty because a robber was smitten, as to charge upon Christianity the cruelties perpetrated in defiance of her injunctions, and mostly upon her humble followers and friends.

Mr. Holyoake's last observations referred to the distinction made in places of worship. Well, do the Secularists in this show us a more excellent way? The last time I heard an infidel lecture in Hope Hall, Edgeware-road, I paid for the superior seats fourpence, while the less favoured bipeds who set farthest from the platform, in the cool shade of the door of the dingy place, paid twopence, a frail but effectual barrier dividing us. The last time I heard Mr. Holyoake I had to pay twopence to enter a dirty first-floor room, and the poor and the unwashed and twopenceless artisan could not enter at all. Mr. Holyoake knows Carr's-lane, and so do I, and have seen working men there treated as politely as any one else could be; I know some of the largest places of worship in London, where so long as a man during Divine worship dares not himself in a gentlemanly way all necessary attention to his comfort would be paid, and where if a seat were vacant upon his entering he would be at once admitted.

My conclusion is that the "Apostle of Secularism" is but a very sorry figure at the Leicester conference. His reasons had but little of plausibility, correctness, or point in reference to the matter in hand; and if he had had any facts to show that the working classes of the country had been in any appreciable way influenced by his teachings, and that of Secularist expositors generally, he lost a fine opportunity of making it known, and would have embraced it. One thing, however, is clear, that whether Christianity has laid hold upon the people or not, Secularism has in no sense occupied its place. Mr. Holyoake and his coadjutors may go on reiterating the poor plausibilities of the past twenty years, but men, whether poor or rich, will ever be seeking a reply to the old, old question, "If a man die, will he live again?"

Yours, &c.,
GEORGE M. MURPHY.
Finchley-road, S., March 15, 1867.

THE BAPTIST MISSIONARY SOCIETY.

To the *Editor of the Nonconformist.*

DEAR SIR.—Permit me to correct the paragraph in your last issue which states that Dr. Raleigh is to preach one of our annual sermons this year. Had it not been necessary to alter the time of our services in consequence of their falling on Easter week, to the 13th of May and following days, we should have enjoyed the advantage of that gentleman's advocacy of our Mission.

The committee have invited the Rev. Newman Hall to take the service, and I am happy to state that he has complied with their request, in a manner so kind and courteous, as greatly to enhance the service which he will render to the society.

I am, dear Sir, yours most truly,
FREDERICK TRESTRAIL.
Baptist Mission House, 2, John-street, Bedford-row.
London, March 19, 1867.

LOCAL INSENSIBILITY TO PAIN.—Dr. Richardson gave a lecture on Wednesday at the rooms of the Society for the Prevention of Cruelty to Animals on the means of producing insensibility to pain locally—local anaesthesia—instead of generally by chloroform, by means of ether spray. The general means—inhalaion of chloroform, &c., are not easily applicable to animals—the local means, by ether spray, perfectly so, and he described several most painful operations performed on horses and dogs without the slightest sign of pain by means of it. He submitted his own arm to the ether spray, and then passed large needles through the numbed parts without any suffering; and Dr. Fraser, Mr. Mocatta, and Mr. Gurney, had the same process applied to them with the same result. The ether process also diminishes inflammation by the same means by which it numbs. Ether sold specially for veterinary purposes is prepared by Messrs. Robins and Co., of Oxford-street, at 4s. 6d. a pound, which is said to be enough for twenty operations.

Foreign and Colonial.

FRANCE.

The debate on the foreign policy of France was commenced last Thursday by M. Thiers. The following is a summary of his speech:—

The state of Europe, and particularly of France, at the present time is serious. This fact is proved by the general increase of armaments; but it may, nevertheless, be viewed without anxiety. The present state of things is occasioned by the false ideas which have spread into European policy. Formerly the policy of Europe was based upon the equilibrium of power, and the smaller States, which served to weaken the collisions between the greater ones, were respected. This policy, which made the greatness of France, has been replaced by a new idea—that of nationalities and of great agglomerations having the same origin and speaking the same language. From this arose the interest shown towards Poland, and the efforts made to establish the unity of Italy. The ambition of Prussia and Russia in taking advantage of the idea of nationality is a menace to Europe. France made a serious mistake in permitting the development of this state of things. The Government had but to say one word to arrest the course of this ambition, and that word was "European equilibrium"; but the Government was led away by the chimera of the nationality principle, and by an unreflecting desire for popularity. To lessen the evil, a policy at once wise and firm is necessary. We will examine the scheme for the reorganisation of the army with patriotism, but we must also return to the policy of a European equilibrium. By pursuing this course, France will recover the alliance of England, and will again become the protectress of the small States. Her sword will once more be the independent sword of Europe. But support must also be sought in liberty, and a larger participation in the direction of public affairs must be restored to the country. A return, in fact, must be made to the policy of good sense, for not another mistake must be made.

M. Thiers' speech was listened to with great attention, but without any great marks either of approval or disapproval.

In the debate on the following day, M. Garnier-Pagès said that the policy advocated by M. Thiers was the policy of the old monarchy, which sought to establish French influence abroad by force of arms. Moral influence—that of principles and institutions—was alone durable. M. Emile Olivier urged that France should honestly accept the transformation in Germany, and which, he said, was not directed against France.

On Saturday M. Rouher addressed the House. He commenced by examining the course pursued by the Government during the late occurrences in Germany. He pointed out that the unity of Italy did not involve any danger for France, and declared that the Government entertained no regret for what had taken place in the Italian Peninsula. Danger, he added, could only ensue from revolution or violent reaction. Then, reverting to the affairs in Germany, he said:—

The conflict in Denmark was only a pretext for the events which subsequently occurred. The battle of Sadowa filled our hearts with patriotic anguish, but we thought fit to have recourse neither to sullen inertness nor to war, but accepted the task of mediation, a labour which was not without difficulty, nor without glory. In presence of the partial realisation of the unity of Germany, what is our duty? We must be firm and precise; there must be no hesitation and no compromise. If it be thought that France has lost a single centimetre of her height we must draw the sword. I prefer the solemn storm of war to a morbid disquietude, in which our strength and prosperity would gradually be extinguished. France ought not to be alarmed at the events in Germany, for the Holy Alliance is shattered and the Confederation is dead.

M. Rouher proceeded to refute the assertion of M. Thiers that France had no allies, and declared

The day that Prussia threatens the equilibrium of Europe, France and England will make her comprehend that the age of ambitious follies is past. Russia would also encounter the Western Powers united if she should wish to realise the views in the East which are attributed to her. No! No danger threatens France from without. It little matters that France has not grown in bulk if she grow in height; and our sovereign has just opened up to her activity new horizons of liberty.

M. Rouher refuted the opinion that Prussia would not be satisfied with the limits fixed by the treaty of Nikolsburg, but would attempt to advance to the Zuyder Zee, and said:—"Prussia has given France the most absolute guarantees in this respect. Had we not possessed these guarantees we should not have suffered such acts of ambition, for France does not accept unbridled ambition or unlimited pretensions." M. Rouher did not believe that Russia harboured the ambitious and perilous design of advancing to Constantinople. "If," he added, "she were to make renewed attempts for that object, she would encounter the Western Powers, having the same interests, the same strength, the same will." Prussia, he further asserted, had no interest in facilitating the alleged designs of Russia. He declared that the relations of France with foreign Powers were of the most friendly character, and said as regards Russia:—"Our relations have never been more sincere, more frank, nor did they ever bear the impress of greater cordiality than at the present time." M. Jules Favre followed, maintaining that France could have prevented the proceedings of Prussia and Austria in the Danish question if she had wished. "The events," he said, "which ensued would not then have occasioned the feelings of anguish to which M. Rouher has alluded."

On Monday the debate was resumed. The chief speaker was M. Jules Favre, who seems to have

endorsed to a considerable extent the views of M. Thiers. M. Thiers, in again speaking, said:—

I should like to see the formation of a great Conservative party in Europe, which should prevent all spoliation; secondly, a policy of confidence in our ruler; thirdly, a policy of watchfulness, which would not necessarily cause a complete re-organisation of our army, but a new organisation of our military forces. The policy I desire for France would be a Conservative abroad and a Liberal at home.

M. Rouher replied, and concluded by saying:—

What is required of us? War? No one thinks of it. Violent annexations? No one has proposed them. A policy of watchfulness? That is the policy of the Government. Our isolation has been mentioned. We have no exclusive alliances. To-day we will be the allies of England, to-morrow of Prussia or Austria, and that, not with the object of conquest, but to solve by conciliatory diplomatic interference the various questions as they arise. We seek great means to allay great storms.

The simple order of the day was then passed by 219 against 45, and the sitting concluded.

According to the Paris correspondent of the *Times* M. de Girardin will not prosecute his appeal against the sentence lately pronounced upon him for his article in the *Liberte*.

M. Picard's demand for leave to interpellate the Government relative to the late *Senatus Consultum*, which he alleges constitutes an attack upon universal suffrage, has been rejected by nine of the Bureaux of the Legislative body.

The following are the principal features of the new Press law:—The authorisation hitherto required previous to establishing a journal is suppressed; imprisonment for offences against the press laws is abolished; the amount of the fine which may be inflicted will be not less than one-fifteenth, and not more than one-half, of the caution money; printers and publishers will no longer be required to take out licences. The bill makes no mention of any change in the amount of the stamp duty or the caution money.

GERMANY.

In the North German Parliament Count Bismarck has made another speech in favour of a fixed and regular War Budget, and Herr Von Vincke urged the House to have confidence in the intentions of the Government, adding that those only who were opposed to the unity of Germany could object to the military paragraph of the Constitution. He did not wish the establishment of a unified State, but desired only to see secured the existence of the North German Confederation.

On Monday the Polish representatives protested against the incorporation of any part of Poland in the North German Confederation. Count Bismarck opposed the protest, and denied the right of the representatives to assume that they were complying with the wishes of the people in making the protest. He also attacked the Catholic clergy for the part they had taken in the elections of the Polish provinces. Another discussion took place in reference to the division of Hesse-Darmstadt by the line of the Maine. In speaking of this matter, Count Bismarck took occasion to deny the truth of the rumours that attributed a want of good feeling towards Holland on the part of Prussia.

The National Liberal fraction of the North German Parliament have decided on proposing twelve fresh amendments to the draught of the Constitution. One of these is in the form of an additional paragraph to provide for the remuneration of the Deputies and the defrayment of their travelling expenses. Another proposes to give Parliament the right of sending addresses to the Presidency of the Bund, of making interpellations, and of receiving petitions, complaints, and other documents, and referring the same to the Federal Chancellor. Another would prohibit the arrest or judicial examination of any Deputy during the Parliamentary Session. The Left fraction have agreed to propose amendments which would change Art. 4 of the draught of the Constitution in such manner as to deprive the Federal Council of the executive power, and establish instead a responsible Ministry.

A plan for the formation of a German fleet will be submitted to the Parliament. This plan, it is said, is now being prepared by the Prussian Government. It is added that a large ironclad is being constructed for the Prussian Government in the United States of America.

AUSTRIA.

It is stated that the Emperor, previous to his departure for Hungary, sanctioned a bill for the introduction of trial by jury into Austria.

Count Andrassy, the Hungarian Premier, is negotiating for the sale of the Hungarian ecclesiastical property.

The Emperor of Austria presided at a meeting of the Hungarian Cabinet held at Pesth on Sunday afternoon. In the evening his Majesty went to the National Theatre, and was most warmly received. He is to be crowned King of Hungary, in May, in the Cathedral of Buda.

ITALY.

The *Times* publishes the following important despatch, dated from Florence on Sunday night:—"The Pope allows the Italian troops to enter his States to help the Pontifical troops to suppress brigandage. Cardinal Antonelli was adverse. The 'Blacks' are furious."

The Papal authorities have abolished the transit

dues on all merchandise passing through the Papal States by rail, and have given travellers other facilities in connection with the Papal Customs.

The second elections rendered necessary in consequence of no candidate having obtained the votes of one-third of the constituency have taken place in Italy. In Florence Signori Peruzzi, Fenzi, and Andreucci have been elected. At Lucca, Signor Mortini has been elected; at Simola, Signor Dina, director of the *Opinione*; at Naples, Signor Deluca and Poerio; at Leghorn, Signor Malechini and Binard; at Biella, General La Marmora; at San Vito, Signor Branca, director of the *Nazione*; at Bologna, Signor Minghetti; at Andria, General Garibaldi; at Cento, Signor Borgatti; at Bizzolin, Signor Visconti Venosta; at Pistoja, Signor Civinini, director of the *Nuovo Diritto*; at Bologna, the Marquis de Pepoli; at Tarento, Signor Pisanelli; at Pontremoli, Signor Cadorna; at Empoli, Signor Salvagnoli; at Lendinara, Signor Fabrizi; at Montone, General Garibaldi; and at Campi Bisenzio, Signor Mari.

TURKEY.

Fuad Pasha has issued a circular memorandum relative to the insurrection in Candia, and the concessions to the Christians urged upon the Porte by the great Powers. He protests against the unnecessary foreign pressure upon Turkey, and represents the actual condition of the Christians as excellent. Fuad Pasha states that the Cretan movement is partial, and not founded upon real grievances. In conclusion, the memorandum promises further gradual reforms.

Some of the Cretan delegates have already arrived at the Dardanelles on their way to Constantinople.

The Porte has consented to evacuate the Servian fortresses in consideration of the promise of the great Powers that the sovereignty of Turkey over Servia shall be maintained.

A Vienna telegram says that Austria, France, and Russia have agreed to recommend to the Porte to cede Candia to Greece, and the necessary instructions have already been sent by those Powers to their Ambassadors at Constantinople. The representations are to be made simultaneously.

According to a despatch from Constantinople, the demands of the Viceroy of Egypt, communicated to the Porte by Nubar Pasha, have met with a favourable reception from the Sultan, who does not consider them as infringing upon his sovereign rights.

AMERICA.

The bill for the military government of the South has been declared in force in Carolina. General Schofield has ordered the officers of the existing Government of Virginia to continue in the exercise of their duties until their successors are appointed. A Fenian mass meeting has been held in Union-square to appeal for aid and men for Ireland. The Ohio House of Representatives has refused to strike the word "white" from the State Constitution. The New York Assembly has rejected the bill for allowing negroes to vote for delegates to the Constitutional Convention. Great destitution is reported in Alabama, Georgia, and North and South Carolina.

President Johnson has assigned the command of the military districts in the South to Generals Schofield, Sickles, Ord, Thomas, and Sheridan. The Republicans have carried the elections in New Hampshire, Mr. Harriman having been elected Governor, and three Republican candidates returned to Congress in that State. The Army Appropriation Bill, as passed, prohibits the President from removing General Grant, or assigning him to do duty elsewhere than in Washington, without the approval of the Senate, and requires all the President's military orders to be issued through a general of the army. It is stated that General Grant favours the bill for the military government of the South.

The Senate has passed a supplement to the Reconstruction Bill, instructing the commanders of the military districts in the South to take measures for completing the registration of the voters by September next, and to then cause an election to be made in each State. The majority of the voters thus registered are to decide whether a convention should be held in order to form a constitution, to be submitted to the people and to Congress.

It is stated that the first meeting of the Canadian Representatives will declare the United Provinces to be a kingdom, under the rule of Prince Arthur.

FOREIGN MISCELLANY.

A treaty of alliance has been concluded between Servia and Montenegro.

The elections to the Cortes throughout Spain have been uncontested, and Ministerial candidates have been nearly everywhere elected.

The Pennsylvania Legislature has passed an act to make it a criminal offence to exclude any person from a railway or street-car because of colour.

The last Australian advices received give a very favourable account of the harvest, and state that wheat is being shipped to England in considerable quantities.

The University of Michigan, the largest in the United States, is debating a proposition to open its doors to women, and it is probable that the new measure will be adopted.

There is considerable excitement in Ohio on account of the discovery, as is alleged through a vision, by a German named Schaner, of a large silver-mine in the neighbourhood of Bucyrus.

It is announced that M. Schneider, of the works of Creuzel, has received orders to build sixty loco-

motives for England. Time was when England supplied France with most if not all her locomotives; but times have changed.

Miss Mary Carpenter, having fulfilled the benevolent duty which she laid upon herself in relation to female education in our Indian dependencies, will shortly return to this country. She will sail from Bombay by the mail which leaves on the 24th inst.

MR. PEABODY.—New York letters mention that Mr. Peabody will return to England by the Scotia, which leaves that port on the 4th of next month. It is calculated that, including the provision he has made for his relatives in America, he has given away, during his eleven months' absence, about three quarters of a million sterling.

AUSTRALIAN WEATHER.—New Year's-day was intensely hot in Australia, the temperature at Melbourne Observatory marking ninety-six degrees in the shade. But the 12th of January was still hotter. At Melbourne Observatory the record was 108.4 degrees in the shade, and 145 degrees in the sun on the surface of the ground. At Kapunda, South Australia, the thermometer indicated 115 degrees in the shade on the latter of these days. Many bush fires were caused in the more cultivated districts, the grass and crops being unusually luxuriant, and the fruit crop was much injured.

KOSSUTH.—The Vienna Correspondence has received communication of a letter addressed by Louis Kossuth to one of his friends at Pesth, and dated February 27. In this document he discusses the new situation of Hungary, and says that he has always been of opinion that the laws of 1848 would triumph in the end, but that he had not foreseen that the Cabinet of Vienna would act with so much celerity and prudence. Kossuth speaks also of the formation of a "Danubian Confederation," and of the necessity of leaving the word "liberty" for ever inscribed on the banner of Hungary. He declares that he will end his life in a foreign land, and adds:—"You know that I cannot, and ought not, to accept an amnesty. And, besides, of what further use could I be? The bitter years of exile have broken my strength."

THE CONSERVATIVE MEETING AT LORD DERBY'S.

(From the *Telegraph*.)

The meeting of Lord Derby's supporters, which was called by Colonel Taylor for Friday afternoon at the Premier's official residence in Downing-street, excited all the interest usually attaching to a great political event, as it was anticipated that a full disclosure would be made of the Ministerial intentions on the subject of Reform. At all the West-end clubs the question was discussed by eager crowds of members of both Houses of Parliament and leading politicians; while such was the impatience of the Conservative members, that they flocked to Downing-street some time before the hour appointed, and by half-past two o'clock 196 members were present. Lord Derby, who had been in consultation with his colleagues in the Cabinet at his private residence, proceeded to the meeting about two o'clock. The actual numbers, however, assembled did not represent the full strength of the party, as letters of adhesion were sent by forty-three others; so that the total force mustered in reply to the invitation may be said to be 238—about fifty short of the estimated Conservative force in the Lower House. We may remark that Lord Cranborne was among those present, but General Peel was not. The Adullamites were conspicuous by their absence.

Lord Derby at once proceeded to explain to the meeting the particulars of the Reform Bill which the Government introduced on Monday last. Before doing so, he detailed the events which had occurred before the secession of the three members of the Cabinet. So assured was he on that memorable Saturday that his colleagues were unanimous, that he proceeded to consult the Queen upon the measure, and her Majesty was pleased to express her approval. He was therefore not prepared for the course adopted by his colleagues, to whose honour and straightforwardness, however, he bore the highest testimony. In the measure they intended to introduce on Monday, Ministers proposed to adopt in counties a rating franchise of 15/- annual amount, in place of 50/- rental, the other county franchises remaining as at present. With regard to the borough suffrage, his lordship explained at some length his reasons for thinking that a rating or rental valuation did not afford the proper basis for an enduring and satisfactory settlement. The Cabinet had decided on proposing the borough suffrage on household rating, but coupled with two years' residence and personal payment of rates; these conditions they considered essential. But, to admit the largest possible infusion of the best elements now excluded from the privileges of electors, they propose to create four additional qualifications. One would be based on education, and would include ministers of religion, members of the learned professions, graduates of universities, certificated schoolmasters, and others, such for instance as persons who have obtained a middle-class examination certificate. The others would be: the payment of twenty shillings a year direct taxes; the possession of 50/- in the Funds, and of the same amount in a savings' bank. In order, however, to give to property, allied with long residence, that legitimate weight to which the Government thought it was entitled, a second vote would be conferred on every man who, besides having occupied a house for two years, should also pay the twenty shillings annually of direct taxation. In other words, a householder paying that amount of income or assessed taxes would have two votes,

one as a two years' resident, the other as a contributor to the wants of the State. He intimated, however, that the dual system was not one to which the Government were strongly wedded. It was not proposed to disturb any of the existing franchises, all of which would be preserved. Compound householders already qualified would be exempted from personal payment of rates; but those not yet qualified, who obtain a qualification under the new scale, would be entitled to have their names put on the register by personally paying their rates, and thus bringing themselves under the conditions named. He concluded by saying that he of course could not tell whether the House of Commons would accept this measure from the Administration; but he had a very strong confidence that it would be acceptable to the country, and, if necessary, he would appeal to the constituencies. With regard to disfranchisement, the Cabinet adhered to the proposals as recently expounded by the Chancellor of the Exchequer.

The noble lord was loudly cheered at the opening of his address, and the approbation was even more marked at the close.

MR. HENLEY then rose and expressed his full approval of the measure just announced. Faithful to the principle on which he acted in 1859, he advocated a broad basis for the borough suffrage. He regarded the proposals which professed to confer the franchise on the occupiers of a certain amount of rental as not to be justified upon constitutional principles. They could therefore only be of temporary effect, even if carried. Household suffrage with payment of rates he looked upon as the true basis of the right to vote according to the principles of the constitution of England, and that was the foundation of the old rights which conferred the franchise on those who paid scot and lot, that is, who resided where they voted, and bore their part of the local and public burthens. He was prepared not only to approve but to defend those principles, and he promised the measure his fullest support.

SIR JOHN BANN WALSH advocated unanimity among Conservatives above all things. He spoke in the highest terms of eulogy of the conduct of Lord Derby as a party leader, and he regretted deeply that former leaders had not had the courage and the honourable feeling to act as he had done. Had the late Sir Robert Peel treated the party with the same confidence when he had changed his views respecting Roman Catholic emancipation, and again when he had determined to repeal the Corn Laws—had he called the party together, and explained to them that the time was come for enacting those measures, that they could no longer be withheld, the Conservative party would have accepted that which was inevitable, and would not on those occasions have undergone a disruption from which they had taken so long a period to recover. He expressed his admiration for the courage and confidence which induced Lord Derby to call them together, and to explain, as he had done, that there was nothing else for them but to accept this measure, which he for one was ready to do, and which he hoped the meeting would also accept without dissent.

SIR JOHN TROLLOPE also addressed the meeting in a similar sense to Sir John Walsh.

SIR WILLIAM HETHERINGTON expressed strong disapproval of the measure, and intimated that he would oppose it in the House. The hon. baronet regarded the proposal placed before the meeting from the standpoint that it is too large, and that, if carried out, it would destroy the influence of rank, property, and education by the force of numbers. He did not receive any encouragement during his address, and immediately after he ceased to speak the meeting separated; indeed, very many had gone long before.

There was no formal resolution passed, and by about 3:45, all the gentlemen assembled had disappeared.

THE FENIANS.

The accounts from Ireland are satisfactory. There was a general apprehension that fresh outbreaks would occur on Sunday—St. Patrick's Day—but they proved to be utterly groundless. Unusual precautions were, however, taken. In Dublin the streets were almost deserted, and the public-houses were empty. The persons brought up at the police-courts on Monday morning were not above a third of the usual number on Mondays. In Cork and other towns of the south, arms and stocks of powder were removed from the gunsmiths' shops and stores; but nothing in the way of riot had been reported. The public-houses were closed at an early hour on Sunday. Among the latest arrests in Cork is that of a man named Denis Donovan, who held the rank of a Centurion; he was found concealed in the hold of a brig lying in Queenstown, which was to sail in a day or two for an English port. The prisoners arrested in Tipperary—forty-three in number—have been conveyed from that town to Clonmel gaol: "General" Burke, who was among them, being handcuffed to one of his meanest followers. The rest were handcuffed two-and-two.

At Limerick Junction and Mallow on Sunday the military were under arms. At Limerick the cold was intense, the wind blowing nearly a hurricane. Michael Gleeson, brother of the notorious General Gleeson, has been arrested near Nenagh. A number of Fenians were arrested on Thursday evening near Borrisoleigh, county Tipperary. One of them, named Carroll, was alone released. Being suspected of informing on his companions, a party of Fenians lay in wait for and murdered him, by cutting his throat when on his way home.

An inquest on the body of Daniel Blake, one of the insurgents shot at Kilmallock, has ended in a verdict of "Justifiable Homicide," the jury having

praised the courage of the constabulary. Proclamations of the Fenians calling upon the farmers to pay no rent, have, it is said, been posted near Clonmel. The priests of Tipperary have generally denounced the movement in the strongest language.

The Irish Government have placed an additional number of military officers temporarily on the commission of the peace. The commissions in these cases embrace large districts of the country over which those receiving them may be called upon to act in case of resumed disturbances.

Cardinal Cullen, in his pastoral for St. Patrick's-day, praises the authorities for the lenity and moderation they have shown in dealing with the rebellion.

Dr. Leahy, the Roman Catholic Archbishop, has delivered a condemnation of Fenianism. He remonstrates with the people of Cashel and Emly on the folly of committing themselves to an enterprise which exhibits more than the weakness of that of 1848 without that courage of which Irishmen are justly proud. What, he asks, is the actual state of things in Ireland? General disquietude, business of every description smitten with paralysis, capital scared away, manufactories given up, the Constitution suspended, families plunged in grief for fathers, husbands, brothers, sons, torn from them to undergo a penal servitude worse than death! The Fenian Society is wicked and condemned by the Pontiff. Only constitutional means for the redress of grievances, Dr. Leahy continues, will deserve the benison of heaven.

It was reported that the Fenians at Liverpool would attempt to destroy the docks by fire on St. Patrick's Day. But all was quiet. The ironclad Lord Clyde arrived in the Mersey on Friday night. The police and the military were on the alert, and ready to concentrate their forces at any point should an outbreak really occur during the night. The police authorities are now persuaded, however, that serious as the intentions of the Fenian leaders may have been at one time, they have been effectually cowed by the preparations which have been made.

Postscript.

Wednesday, March 20, 1867.

YESTERDAY'S PARLIAMENT.

In the House of Lords, the Metropolitan Poor Bill was read a second time, after some commendatory remarks on it by the Earl of KIMBERLEY. A saving clause on behalf of the sandwich men was introduced into the Metropolis Traffic Regulation Bill. On the motion to go into committee on the Railway Traffic Protection Bill, the object of which is to protect the rolling-stock of railways from being seized by their creditors, a discussion took place. Lord CAIRNS strongly opposed the bill. Eventually it was withdrawn. Their Lordships soon afterwards adjourned.

In the House of Commons several questions were put to the Chancellor of the Exchequer with the view of ascertaining what parts of the Reform Bill were considered by the Government to be important. The CHANCELLOR OF THE EXCHEQUER, however, was not disposed to give the desired information, and simply told the House to wait till Monday next, when the second reading of the bill would be proposed.

MR. CHURCHWARD.

Apres of a motion relative to Mr. Churchward, of which Mr. TAYLOR had given notice, Mr. BENTINCK asked whether he would enlarge it so as to include all magistrates who have been guilty of or privy to corrupt practices. Mr. TAYLOR replied that the hon. member could hardly be serious. He had given notice with regard to a particular case, and the cases the hon. member asked him to include he knew nothing about. Mr. BAGGE asked whether Mr. William Henry Leatham, Mr. Philip Vanderbyl, Mr. E. W. Watkin, and Mr. Alfred Seymour, all of whom have been reported as guilty of bribery or having been privy to corrupt practices, are members of this House, and if they are justices of the peace, whether it is the intention of the Government to remove them from the commission of the peace. The CHANCELLOR OF THE EXCHEQUER replied in a humorous speech, saying there were no circumstances more startling than the frequency of instances of mistaken identity, and he must therefore be cautious in giving an opinion. There was certainly a similarity, nay, an identity, of names, between those quoted by his hon. friend and those used by members of that House, but, on the other hand, if he were to judge from the general tone of those members when speaking against Tory corruption, he should say that, *prima facie*, they could not be the same persons. Mr. WATKIN said he was a magistrate as well as a member of that House, and he agreed in the opinion that no man had a right to be a magistrate who could either offer or take a bribe, and he had written to the Lord Chancellor demanding an investigation into his conduct. He indignantly denied the accuracy of the report of the commissioners in imputing that charge to him.

FIRE INSURANCE DUTY.

MR. SHERIDAN brought forward his motion for the reduction of the fire insurance duty, and a short, animated discussion ensued. Both Mr. GLADSTONE and the CHANCELLOR OF THE EXCHEQUER opposed the motion, which was eventually defeated by a majority of 56.

Lord J. MANNERS obtained leave to bring in a bill to make further provision for the enlargement of the National Gallery. Negotiations, he said, had taken place for the purchase of the land in question, but

they had fallen through, and it had been found necessary to bring in a bill giving compulsory powers.

THE LICENSING SYSTEM.

A motion by Mr. GRAVES for leave to bring in a bill for the better regulation of public-houses, beer-houses, and refreshment-houses gave rise to some discussion. The introduction of the bill was supported by Mr. F. POWELL, Mr. PEASE, and Mr. W. E. FORSTER, and Mr. WALPOLE said he had made up his mind what sort of a measure ought to be passed on this subject, but he could not introduce it until he had taken the opinion of his colleagues upon it. At the same time, it was desirable that Mr. Graves should have leave to bring in his bill, as a thorough discussion of the question must facilitate a satisfactory settlement. Ultimately leave was given to bring in the bill, and it was read a first time.

MR. CHURCHWARD.

Mr. TAYLOR then moved an Address to the Queen, praying for the removal of Mr. Churchward from the Commission of the Peace for Dover, supporting his motion by reading extracts from the Reports of the Plymouth Election Committee of 1853, and the Mail Contract Committee of 1859, which charged Mr. Churchward with certain acts of bribery and corruption.

After much lively discussion, Mr. BENTINCK moved an amendment extending the prayer of the Address to the removal of all magistrates who may have been reported guilty of corrupt practices by a committee or Royal Commission.

A long and interesting debate terminated with a division, when the original motion was negatived by 161 to 141. The announcement of the numbers was received with loud cheers by the Ministerialists, and a scene of great excitement followed.

On Mr. Bentinck's amendment being put as the substantive motion, the CHANCELLOR of the EX-CHEQUER begged the House to pause before assenting to so wide a proposition without an examination into any specific cases, and Mr. GLADSTONE commented with great warmth of tone and manner on Mr. Disraeli's inconsistency, compared him to the engineer "hoist with his own petard," and stated that he should support the resolution. After some observations from Mr. NEWDEGATE, the amended resolution was agreed to without a division, amid loud cheers from the Opposition.

The other business was disposed of, and the House adjourned at half-past twelve o'clock.

AMERICA.

(Per Atlantic Cable.)

NEW YORK, March 19.

Several riots have taken place, and collisions between the Irish and the police. Many persons have been injured.

The House of Representatives have agreed to the supplement to the Reconstruction Bill passed by the Senate, which provides for the elections of constituent conventions in the Southern States.

The Legislature of British Columbia, on the 18th, voted unanimously to join the Colonial Confederation.

Intelligence from Vera Cruz of the 5th inst. announces that the Imperialists have recaptured Tulancingo.

ECCLESIASTICAL TESTS.

At the monthly meeting of the young men's association in connection with the Liberation Society, held last evening at Radley's Hotel, an interesting discussion took place on ecclesiastical tests in the universities and grammar-schools. The chair was occupied by Mr. J. Spencer Bell, and the debate was opened by Mr. Charles Roundell, M.A., Fellow of Merton College, Oxford. There was a large attendance, and the interest of the proceedings was enhanced by the presence of two other members of Oxford University, who spoke in favour of the abolition of religious tests, and of several gentlemen who, though evidently in a very small minority, took the opposite side of the question.

Mr. ROUNDELL, in the course of a lengthy and elaborate address which, was listened to with the greatest attention, said that he had been informed that it would be interesting to the meeting to hear a short statement as to the state of the law in reference to tests in grammar-schools and universities, as to the measures now before Parliament for abolishing those tests, and as to the principles upon which those bills were founded. On the first point, he observed that the educational charities in England amounted to about 370,000/- a year. This was national property, but by a wonderful exercise of legal presumption, it was decided by the Court of Chancery that under existing laws, this was the property of the Church of England. By the Canon of 1604, it was provided that no man should teach in such schools unless allowed to do so by the bishop of the diocese, and also unless he first subscribed the three articles of the 36th Canon, which was tantamount to being a member of the Church of England. Dissenters could not, therefore, be masters of any such schools. The Oxford University Act of 1854, by removing the test of subscription for the B.A. degree, admitted Dissenters to some of the rights of the University, but they were still excluded from taking the mastership of the endowed grammar-schools, and even the Tests Abolition Bill of Mr. Coleridge did not deal with that subject. By the Endowed Schools Act of 1850, Parliament had only provided for the admission of the sons of Nonconformists to such institutions, whereas by the Charitable Trust Act of 1853, there was a general saving of the rights of the Church of England in that respect. There was, in fact, a

perfect network of security spread around the schools in favour of that Church. In reference to this subject the Commission of 1854 had aptly said that the power of posthumous legislation, exercised by a founder in framing statutes to be observed after his death, should in reason be limited to the period over which human foresight might be expected to extend. (Hear, hear.) Without such limitation, foundations would encourage the vanity which imagined it could foresee the requirements of all future ages, and the crudity which would suppose that strangers would carry out the designs of the testator after the lapse of a great interval of time, in the exact spirit with which he conceived them. By the law of nature and of England, a man was incapable of making a perpetual disposition of his property, and it was necessary to the interests of a future generation that there should be a power reserved to the State to modify his dispositions so as to suit the requirements of distant times. (Hear, hear.)

With reference to the Universities, he would draw attention to the remarkable usurpation which had been made; first by the colleges over the Universities, and then by the Church of England over both colleges and universities. By a strange perversion of things no one could now be a member of the University of Oxford unless he were a member of a college or hall. The endowments possessed by the colleges were very great. In Oxford there were 400 scholarships, tenable for five years as a rule and worth about 26,000/- per annum. The fellowships were worth 140,000/- a year, besides the ecclesiastical benefices in the hands of the various colleges. The gross total of the university and college endowments at Oxford was not much less than 500,000/- a year—national property, but at present entirely in the hands of the Church of England. The removal of the existing tests would place this immense patronage on a proper footing. At present no one could take an M.A. or higher degree at Oxford without subscribing to the Thirty-nine Articles and the three articles of the thirty-sixth canon, and therefore Nonconformists were practically excluded from the governing body of the colleges, and from any of the substantial rewards of learning which the University had the power to bestow—fellowships for example. At Cambridge, which was a little a-head of Oxford, Dissenters were admitted to the titular degree of M.A., but were precluded from the substantial rewards, but he believed the Liberal party at Oxford would never consent to any such compromise. That there was a strong Liberal and progressive party in the University, might be judged from the fact that in 1853 a petition was forwarded to both Houses of Parliament in favour of the abolition of tests. The bills now before Parliament on the subject were Mr. Coleridge's bill for the abolition of tests, leaving however the question of the memberships of endowed grammar-schools undecided; Mr. Bouvier's bill for repealing that part of the Act of Uniformity which precluded Nonconformists from the college fellowships, the character of this bill being wisely permissive; and then there was Mr. Ewart's bill for extending the Universities by abolishing the statute requiring members of the University to bed and board within the walls of a college or hall. When this bill was carried the Universities would cease to belong to any one privileged class—they would become national in every sense of the term. He might be asked who they were in the Universities who opposed, and who they were who approved of these bills. So far as the University of Oxford as a whole was concerned, it was no doubt obstructive, and if they counted by noses, the Liberal party certainly was nowhere. If they looked, however, to brains, there was some hope, and he, for one, would back the brains. The Act of 1854 had in a noble sense already revolutionised the University, and no better illustration could be given of the weight and status of the Liberal party than the results of an analysis of those who had petitioned Parliament in favour of the abolition of tests. The names of those gentlemen who signed the petition comprised a majority of first-class men, and many of the highest scholastic dignity, such men far exceeding in proportion men of similar rank who were opposed to the removal of restrictions. The arguments against such removal rested chiefly on the principle that the Universities were Church institutions, that one of their most important functions was to defend religious teaching, and that the admission of Dissenters to the governing body would impair and ultimately destroy that religious teaching. Many of the anti-progressionists would consent to give Dissenters a titular degree, but that was a compromise which he hoped the latter would not accept. It was said that if the universities were opened the clergy of the Church of England would be educated elsewhere; but the conclusive answer to that argument was that the Universities were national institutions, and that justice should be done to all classes in the nation. The true secret of the intense opposition to the abolition of tests and the extension of the Universities was disclosed in a remark of Lord Cranborne's, to the effect that to admit Dissenters to the governing body would be to destroy the relation between the University and the governing classes. These tests were a main outwork of the citadel of rank and privilege. He cordially agreed with a remark of Mr. Lowe's on the same subject, that the Universities should be thrown open to the whole nation, and should be co-extensive with the domain of intellect itself. Historically and logically the Universities were national, not Anglican—civil not ecclesiastical. The idea of a national University excluded that of a monopoly by a particular Church—the idea of a civil corporation excluded that of an ecclesiastical seminary. The very name of university was misunderstood and perverted when joined with trammels upon learning and the free pursuit of truth.

In asking the legislative recognition of the national character of the Universities, they sought the true interests of the Church of which he was a member; they desired it as a measure of justice towards Dissenters; they asked it in the name of the Universities themselves, to which had been committed noble means for the accomplishment of noble ends. But above all they sought it as patriots and citizens, eager to maintain their proud place in the family of nations by recognising the rights of an educated and intelligent people. (Cheers.)

Mr. JOHN GLOVER expressed his thanks to the committee for inviting him to the meeting. It was a sign of the times to see the Oxford University and the Liberation Society face to face in friendly deliberation, and he could not help seeing in it a proof that the labours of the Dissenters to obtain their rights were now regarded in a proper light by the great majority of thoughtful and educated people. The Church of England itself felt the necessity of opening and extending the Universities, and he trusted that the three important measures now before Parliament would hasten on that consummation.

Mr. WILKINSON thought that the learned essayist who opened the debate was a very unworthy representative of Churchmen. (Laughter.) He contended that as it was the duty of an individual to be religious, it was equally the duty of a State to be religious. That implied the existence of a national religion, schools, and Universities. As a whole the Church of England was about as perfect as anything under the sun. (Laughter.) If the Dissenters wanted Universities, let them establish some of their own. The Church was a national institution, and every Englishman was born a member of it. In point of fact, the Church had been far too large-hearted and liberal for the Dissenters—had tolerated them until they turned round and would not tolerate the Church. (Ironical cheers.)

Mr. KIMMEL followed on the same side, contending that the Universities were ecclesiastical, not national institutions, and that the Church of England was the Church of the majority, and was entitled on that ground to the majority of the educational charities.

Mr. WHALS contended that even admitting the Church of England to comprise a majority of the nation, it had no right to exclude the minority from a share in the pursuit and rewards of learning. He would never admit that Dissenters had no right to the Universities. They did not want toleration.

The Rev. D. MACKENNA argued that by closing their doors against Dissenters the Universities were standing in their own light. It was not simply a question of the waste of national property, but waste of human power. The men who founded the schools and colleges would not dream of making them close corporations if they lived in the present day.

Mr. PEPPERCORN advocated the abolition of tests in the interests of truth and honesty. Men were taught by such tests to deal with solemn truths in a quibbling spirit. Surely it could not be said that all the dogmas of religious truths were discovered when the grammar-schools and Universities were endowed, and that men had no further discoveries to make in the domains of truth.

Mr. A. O. RUTSON and Mr. HARRISON, Fellows of Oxford Colleges, strongly advocated the abolition of ecclesiastical tests, and stated the prevalent feeling of Oxford was in the same direction. The non-resident members of the University were the obstructives, and the question should now be taken to the hustings.

Other speakers followed, and eventually a most interesting debate was terminated by a cordial vote of thanks, moved by Mr. GARVELL WILLIAMS and seconded by Mr. SHAW, to Mr. Roundell for his admirable address at the opening.

MARK-LANE.—THIS DAY.

The quantity of home-grown wheat received fresh up to our market to-day was very moderate, but in good condition. Although there was no activity in the demand, the trade presented a firm appearance, and Monday's improvement in the quotations was fully maintained. The show of foreign wheat was moderate. The business done was to a fair extent, and prices ruled firm. Floating cargoes of grain were in fair demand, at fully late rates. With English barley the market was very moderately supplied; but the show of foreign produce was good. The trade was dull, at the recent decline in prices. Malt was dull, at about late rates. Oats were in but moderate supply. The trade was firm, at full currencies. Beans were in fair supply, and steady request, at late quotations. In the value of peas no change took place. The market was but moderately supplied, and the trade was firm. Flour changed hands to a fair extent, at late rates.

MR. COBDEN ON THE REPRESENTATION OF MINORITIES.—Mr. T. B. Potter, M.P., publishes a letter of Mr. Cobden on this subject—the last he ever wrote. In it he says:—"I return Mill's letter. Everything from him is entitled to respectful consideration. But I confess, after the best attention to the proposed representation of minorities which I can give it, I am so stupid as to fail to see its merits. He speaks of 50,000 electors having to elect five members, and that 30,000 may elect them all, and to obviate this he would give the 20,000 minority two votes. But I would give only one vote to each elector, and one representative to each constituency. Instead of the 50,000 returning five in a lump, I would have five constituencies of 10,000, each returning one member. I don't know any better plan for giving all opinions a chance of being heard; and, after all, it is opinions that are to be represented."

The agricultural labourers in the north-western part of Buckinghamshire have struck for an advance of wages.

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The Nonconformist.

WEDNESDAY, MARCH 20, 1867.

SUMMARY.

Reform continues to be the topic of the day. On Friday Lord Derby pledged the majority of his supporters to support the principles of the Bill which was formally introduced on Monday by the Chancellor of the Exchequer. There have also been rumours of a Liberal meeting to consider the course to be taken by the Opposition, but no actual announcement has yet been made on the subject. In the face of a division of opinion among his followers, Mr. Gladstone will perhaps hesitate to formally oppose the second reading of the measure next Monday. What is meant by the declared resolution of Ministers to stand or fall by their Bill is at present uncertain. It is evident, from the evasive reply of Mr. Disraeli to Mr. Bright last night, that dual voting will be withdrawn, and perhaps other modifications of the scheme will be assented to on Parliamentary pressure. It is denied that on Friday Lord Derby threatened a dissolution, though in addressing his constituents two days ago Sir Stafford Northcote said that the Government would "go to the country" if defeated. But as the *Times* says, the uncertainties as to the form which the measure will ultimately assume, and the clauses which shall be retained, will be "too probably" put an end to, "in consequence of the break-up of the Ministry and abandonment of the Bill."

Have we heard the last of the Irish Fenian rising? or have the conspirators been utterly cowed by the wintry blasts and snow which have swept over Ireland? Quiet is restored, but not confidence as yet. According to rumour there was to have been another outbreak on St. Patrick's Day, but there were no signs of such an event on Sunday. Neither was the gas cut off at Dublin, nor the docks burnt at Liverpool, and even Irish dupes will soon be weary of these truculent threats. The prisons are full of victims, and the Government cannot too soon compassionately discharge misguided youths and bring to justice the Irish-American filibusters. There are vague threats from the United States of another Fenian invasion of Canada, but the conspirators will hardly again venture to cross the border, though President Johnson has promised seriously to consider whether "belligerent rights" can be granted to them.

Uncertainty still hangs over the fate of Dr. Livingstone. The fears expressed by Sir R. Murchison two days ago that the sad intelligence of the murder of the intrepid African explorer would turn out to be well founded are somewhat shaken by a subsequent letter strengthening the distrust of the veracity of the Johanna men from whom the story originally came. Some time will probably elapse before this painful suspense can be removed by authentic news from Dr. Kirk, who is doing his best to obtain definite information along the coast.

There have been great debates in the French Chambers, in which M. Thiers has once more shown his fondness for antiquated and exploded ideas of foreign policy. M. Rouher found less difficulty in combating these views than in vindicating the conduct of his master in the Austro-German war. His grandiloquent phrases—such as that, "If it be thought that France has lost a single centimetre of her height, we must draw the sword," and, "We seek great means to allay great storms"—intended only, perhaps, to cover failing Imperial *prestige* in Europe—have, with the army reorganisation scheme, aroused the susceptibility of the Paris bourse. The Government got a great majority in the Chamber, but uneasiness prevails out of doors.

While difficulties are thickening around Count Bismarck in the North German Parliament, sometimes from Polish and anon from Schleswig deputies, the Emperor of Austria is almost idolised in Hungary, and the local government at Pesth is quietly laying hands upon ecclesiastical property to meet the Imperial demands. Even Kossuth can speak from far-off Italy of the wisdom and prudence of the Vienna Government, which could hardly do a safer or more graceful act than recall from exile the broken-down Hungarian patriot. The Pope, too, is in a yielding mood; and, against the advice of Cardinal Antonelli, and to the dismay of his Ultramontane adherents, he has allowed Italian troops to enter his territory to assist in the suppression of brigandage.

The "sick man" of Eastern Europe is being pressed by friends and foes. The Pasha of Egypt has extorted further concessions; the Servian fortresses have been surrendered to the native Sovereign; and now it is said, though not officially, that Austria, France, and Russia have united to demand the cession of Candia to Greece. The Porte has also to keep a large army to suppress insurrection in Thessaly and Epirus. "In the meantime," says the *Pall Mall Gazette*, "the resources of Turkey, both in men and money, are becoming rapidly exhausted by so incessant a strain as the wear and tear of threatened and fomented revolt or of actual insurrection in full blaze, now in one province, now in another. At this rate, Government liabilities are indefinitely increasing, while the sources of revenue are drying up; and it is clear that even if Turkey avoids the political Scylla, she can hardly escape the financial Charybdis of bankruptcy."

THE BILL.

WELL, it won't do. It is a Bill rich in the elements of good, but all spoiled. It is bold and dashing on its first appearance, but on close examination turns out something of an impostor. It is a Household Suffrage Bill, that, practically, would be narrower in its enfranchising effects than a 7*l.* rental suffrage. Just look at it! It comes before you as an exceedingly liberal—some would say a revolutionary—measure, the main principle of which Mr. Bright might be expected to hail with satisfaction. Every resident in a borough who pays rates to the poor in that borough is entitled to a vote. That is the broad profession which is obtruded upon the face of the Bill—that is the chief element of substantial good that is in it—that, in fact, is its vital principle, and if it lives to be an Act of Parliament, that will be the secret of its life. Ought we not to accept such a measure with joy—with something like gratitude? That is the perplexing question which is sure to arise in connection with it. Why perplexing? Simply, because the principle which is thus put as the basis of the electoral franchise, and, we verily believe, with the assent of the country, is so utterly damaged by the "securities" it has been thought proper to attach to it, that it becomes worth rather less than nothing.

The trick—for how was it possible for Mr. Disraeli to get through this Reform business without afeat of legerdemain—is thus neatly effected. Every rated householder living within the boundaries of a Parliamentary borough will have a vote for the representatives of that borough—Provided that, first, he has resided continuously in it during the two years next preceding an election—a limitation which we see no very great object to be gained by proposing, and which neither liberality nor expedience binds us to reject—but, in as far as it operates, a limitation. Provided that, secondly, the two-year resident householder pays his own rates. Now it may happen that the parish vestry in which he dwells, moved thereto, it may be supposed, by the overseer, has adopted the provisions of the Small Tenement Act, or is perhaps under a local Act, which, for the convenience of easy and certain recovery of rates in respect of small buildings, makes the landlord responsible for their payment, and enters his name, quite regardless of who may be his tenants, upon the parish rate-book. These tenants who are thus compelled to pay their rates, through their landlord, in the shape of additional rent, are called "compound householders," and whilst they remain such they are not to be considered, merely because in the parish account-books they are not entered, as ratepaying householders. In many boroughs every tenant rated at any sum under 6*l.* will be struck off the list; in most, if not all, the vast majority of tenants at 5*l.* rating, will remain without a vote. But they are to have the option of being put on the list of rated householders in case they engage personally to pay their own rates, which, besides the loss of time and trouble it involves, will cost the tenant

about 25 per cent. more than if he had continued to pay rates through the landlord. It is not to be supposed, therefore, that he will do it on his own account—but the election agent will gladly do it for him—in other words, the whole body of compound householders in Parliamentary boroughs, will occupy a position strictly analogous to that of the old freemen, and may be expected, in course of time, to become quite as much under the dominion of election-lawyers and agents.

It is then provided that whoever pays 1*l.* a year direct assessed taxes—not licence—is to have a second vote, or a duality of electoral power—one vote in respect of his rating, and the other in respect of taxation. If he has 50*l.* in the savings' bank, or in the Consolidated Fund, or if he possesses certain educational qualifications, he is to be recognised, whether in borough or county, as an elector, even though he be only a lodger. When we add that a 15*l.* rating occupation franchise is to be the main qualification for the suffrage in counties, we think we have mentioned all the material points affecting the extension of the franchise under the proposed Reform Bill. As to the redistribution of seats, the provisions of the measure are so meagre that they can only be accepted as a temporary makeshift, until strength enough is obtained to do that part of the work more completely.

The Bill, we say, will not do as it stands. The principle of dual voting vitiates it to its very core. There never was devised by any party or man pretending to statesmanship, a more mischievous provision, or one more worthless as a security. That a sharp line of demarcation should be run between all who pay income-tax, or assessed taxes, and those who pay none, and that a double vote should be given to those of the former class who are entitled to vote in respect of their occupation franchise, is a wrong-headed piece of ingenuity (considering the tendency of society in these days to obliterate all unnecessary class distinctions) which could have originated in no other living brain than that of Mr. Disraeli, and, if adhered to, will destroy both the Bill and the Ministry. But the Chancellor of the Exchequer seems to associate with an active and fertile invention, a fatal lack of judgment, so that he often takes more pains to go wrong, and exhibits more genius in doing so, than most other people do in going right; and, unfortunately, he sticks to his blunders until it has become impossible for him to abandon them without leaving a part of his reputation behind him. We trust, however, that the dual scheme will be surrendered, disastrous as it evidently is to all parties, Conservative as well as Liberal. Some provision, moreover, must be devised whereby compound-householders' votes shall not be subject to the caprice or convenience of parochial office-bearers, and also by which lodgers shall be put upon an equality with rate-payers in respect of their qualification. If the Liberal party will lick the Bill into shape, they will find in it the material for being converted into a valuable measure of Reform. Some of them, we are sorry to observe, are beginning to lose patience, nor perhaps is it to be wondered at that they should. Still, their policy seems to us to be to make the measure as much as possible their own by reading it a second time, and doing their best to amend it in Committee.

"KINDHEARTEDNESS" IN THE BRITISH ARMY.

THE majority of one in favour of Mr. Otway's motion for the abolition of flogging in the army in time of peace, virtually seals the doom of that barbarous punishment. Sir John Pakington, it is true, announces that the Government will not accept the resolution of the House of Commons. He intends to embody the flogging clause in the Mutiny Act, and to leave Mr. Otway and his friends to move its rejection if they please. It was not to be expected that the champions of the lash would surrender their favourite instrument of torture without a desperate struggle. Even the Duke of Cambridge, whose "kindness of heart," which was so unctuously dwelt upon by the disciplinarians of the House, is strictly subordinated to a traditional reverence for the cat-o'-nine-tails, cannot be induced to give effect to a vote which is the expression and embodiment of a well-matured public opinion. No Spanish inquisitor ever venerated the thumbscrew or the rack more than the magnates of the Horse Guards venerate the halberds and the whip. These implements are part and parcel of the institutions of the country. Lay hands on them, and who knows what may happen? They are time-honoured, and therefore not lightly to be dispensed with. Besides, does not the Commander-in-Chief affirm that without them the discipline

of the army cannot be maintained? Criminals may be reformed, and under a severe but humanising disciplinary system, their unregenerate natures may yield to better influences. But the British soldier is made of tougher and less penetrable material. If his evil spirit should hurl him from the first class into the abysmal guilt of the second, nothing can avail to reclaim him, and to effect a radical improvement in his character, save the infliction of the lash. True, the Romans did not subject their soldiers to such torments; but the Romans were not Christians, and the "kindheartedness" of their commanders did not enable them to realise the tender mercies of the cat with nine tails and forty-five knots. For let it be observed that the magnates of the Horse Guards, with remarkable consideration for the feelings of the British army, are not merely content to inflict corporal punishment. Fifty strokes with a cart-whip would make the back smart. Indeed, one accustomed to view the subject not perhaps from the stand-point of General Peel and Colonel North, but with an eye to the relation between the offence and the punishment, might consider that these fifty lashes, well laid on, would sufficiently expiate the crime of desertion, or of aggravated drunkenness, or even that of striking a corporal. But this is a mistake which only a humanitarian or a person stupidly sensitive to human suffering, could possibly make. The soldier must be flogged with an implement upon which the most devilish ingenuity has been exercised, with a success which has never been surpassed in the torture-chambers of the world. The writer has personally witnessed the flogging of a soldier alive. Certainly it was an edifying spectacle, and one which makes him appreciate, as no purely sentimental feeling apart from observation could make him appreciate, the speeches of the Judge-Advocate-General and of his official and military allies on Friday night, and the votes of the humane and Christian gentlemen who, in the spirit of Sir John Pakington's idea of what is perfectly reconcileable with a chivalric kindness of heart, so nearly defeated the resolution proposed by the member for Chatham.

But strange to say, although the organs of the War Office and the military martineti who always come out in strong force on such occasions, spoke several columns in support of the good old plan of subduing the soldier's obdurate soul by mutilating his body, yet, on the whole, Mr. Otway appears to have had the best of the argument. The old schoolmen who spent a lifetime in speculating on the number of angels who might balance themselves on the point of a single needle, have no disciple in the member for Chatham. It would indeed be a curious and perplexing question to determine how many lashes would suffice to convert a bad soldier into a good one. It is certain that the practice which formerly prevailed, of inflicting any number of lashes up to five hundred or a thousand, did not succeed in driving Satan out of the barrack or the camp; and it is equally certain that the milder brutalities which are now in vogue do not exercise a more salutary deterring influence. What is bred in the bone is born in the flesh; and experience proves that the only effective way in which a really bad soldier can be dealt with is either to shut him up or to expel him from the army. Flogging him only increases his brutality and worthlessness, and renders the infection of his bad example more dangerous to his fellows. But the truth is, that even now men are ruthlessly flogged for offences which a reformatory discipline would probably cure. For instance, take the offence of desertion, to which Mr. Otway with so much courage and candour addressed himself. Let our readers remember that, although the testimony is not that of a military man, yet that the speaker represents a great garrison town. The honourable gentleman asks, "How does a man enter the army?" The answer is one of the saddest as it is one of the most truthful comments on our vaunted morality. "He is entrapped by some wily sergeant when in a state of intoxication, and when he recovers he instinctively runs from the trap into which he has fallen." This is no exaggeration, but the literal, unadorned truth; and it may be verified at every agricultural fair, and in every low public-house in Portsmouth or Chatham. The basest arts, are employed to decoy ignorant and unsuspecting bumpkins into a service whose duties, so foreign to those of a country life, are to the last degree irksome and exacting. What do they know of the Articles of War or the provisions of the Mutiny Act? Even if they have learnt to spell, the insidious tempter with his red coat and flaunting ribbons takes good care that a glimpse shall not be given of the other side of the picture. The poor wretch soon awakes from his illusions, and runs back, like a hunted hare, to the homestead in which he first saw the light. We may be sure that the illusion is still more effectually dispelled

when he is tied up at the halberds, and that this further experience of military discipline does not serve to reconcile him to his lot, or to make him a better soldier or a less callous man.

The truth is, that the whole system is unsound, and the sooner honest men speak out and denounce it, the more likely we are to effect a radical reform in this branch of her Majesty's service. Mr. Butler-Johnstone, in his speech on the first reading of the Reform Bill, said truly that we should never have a national army until we had a national suffrage. But even then we shall not have a national army until, in spite of the "kindhearted" men, a grand *auto-da-fé* has been made of the cat-o'-nine-tails in all the barracks and camps of the empire. Recruiting is discouraged by the practice of flogging. This fact need not be argued out; it proves itself. Much has been done to ameliorate the social condition of the soldier; but until this reform is accomplished, the recruiting sergeant, while he may make dupes of the raw and the inexperienced, may as soon whistle to the wind as hope to attract to the ranks young men of good character, who can read the newspapers and think for themselves. But we fear that the penal code of the army will remain as it is until a reformed House of Commons can teach the official mind that it is not "kindhearted" to be cruel.

NOTES OF THE SESSION.

ANOTHER of "Mr. Disraeli's Mondays" has come and gone, and we can hardly understand the excitement that prevailed, seeing that the Chancellor of the Exchequer was only to produce a second and fuller edition of the Reform Bill which Sir John Pakington dimly shadowed forth on Wednesday, and Lord Derby explained to his followers on Friday. Wisely, therefore, Mr. Disraeli was brief in his explanatory statement on Monday night; but he could not, apparently, help indulging in that pomposity of style which is his bane. The rate-paying principle, on which the Government scheme is founded, was a new reading of the British Constitution; the compound householder was patronised and then excluded, except by the payment of a fine; but the dual principle, which Lord Derby had spoken of on Friday as of small consequence, was slurred over in a single sentence, which, however, provoked a cry of "Oh!" Mr. Disraeli was languid, and the House indifferent but mischievous in its interruptions, and they came mostly from the Ministerial side.

Mr. Gladstone's opportunity had now come—and perhaps it was mainly to hear him that the House was so crowded. The Tory papers say he was violent and almost frenzied—perhaps he was, as seen through the highly-coloured glasses of partisanship. But a more impartial observer, the *Pall Mall Gazette*, states that the right hon. gentleman stirred the House into excitement "by one of his finest displays of oratory—oratory full of force and fire, but calm in its easy flow and consciousness of strength, and quite free from any trace of temper or strained effect." He derided "the sacred principle of rate-paying," declined to accept the Chancellor of the Exchequer's statistics of persons to be enfranchised—there were mere men of buckram—and he entered fully into the question of compound householders, showing, amid the cheers of the House, that the franchise of two thirds of the whole number of householders who paid less than 10/- rent would depend on the pure and simple discretion of the parish officer, and open the door to tampering and corruption of all kinds. In rural boroughs, the Government plan would virtually establish something like universal suffrage; in large towns the franchise, wherever the Small Tenements Act was in force, would be greatly restricted. The fancy franchise would lead to the wholesale manufacture of votes—so that a man having a right of property in "a miserable three-legged jade" that did not cost him 3/- would be able to qualify 365 persons! As for the dual vote it would be a gigantic engine of fraud and proclaim a war of classes. But it was "dead already." The restrictions of residence and personal rating could not be maintained, dual voting must go, and, Mr. Gladstone added, the lodger franchise must come in.

The subsequent debate was full of interest and excitement. The Government found supporters in Mr. Henley and Mr. Butler-Johnstone, who, however, denounced the dual principle—the former said it was "unmitigated mischief." Mr. Baring hesitated dislike to the scheme, Sir W. Heathcote was more pronounced, Mr. Beresford Hope cynical, and Mr. Sandford peculiarly bitter on Tory tergiversation, speaking of the Government Bill as more "illusory and insulting" than any proposal ever brought before that House. His speech elicited a running fire of Opposition cheers. Lord Cranborne was decorously hostile, and expressed

regret that his party were deserting their principles and traditions, and that they were taking a course which would lead to household suffrage pure and simple. He would rather, he said, come to it, if it could not be avoided, boldly and openly, than by a process of irritating those who have not the franchise into winning it step by step. In much the same sense spoke Mr. Lowe, though more openly hostile to a Bill which unsettles everything and settled nothing. He warned the Conservative party that so far from having touched sound ground in household suffrage, they had lighted on a quicksand which would be no safeguard against further downward progress. He endorsed Mr. Gladstone's denunciations of the compound householder "shabby" scheme, which would of course have to be soon modified so as to admit these people to the rights of citizenship they exercised as municipal electors. Mr. Lowe spoke with great bitterness against the proposed double votes as setting up "a sort of bastard plebeian aristocracy" to counteract a dangerous concession; and he declared that to give the lower classes a superiority and preponderance over the higher classes—to do all this for the sake of equality, and then to create a fresh aristocracy, was, in his view, an absurdity which he could not believe any Government capable of. Both Mr. Roebuck and Mr. Osborne, however, urged, amid a good deal of applause, that the Bill should be read a second time, and amended in Committee: and in respect to the propriety of following this advice there seems to be conflicting opinions which will no doubt be set at rest, if the Liberal party should be summoned to meet Mr. Gladstone. The second reading of the Bill stands for Monday next.

There was last night one of those exciting party conflicts which never fail to draw a crowded House. Ever since they came into power the Tories, only following the usual practice, have been adding to the magisterial bench throughout the country. There has become quite a plethora of "the great unpaid." Among the newly-appointed magistrates is Mr. Churchward, a gentleman who has gained quite a notoriety for his Conservative zeal in the Dover elections, and for malpractices which have been formally condemned by the House of Commons. In 1853 a select committee found him guilty of bribery at the election for Plymouth, and another committee in 1859 adopted a report recommending Parliament to annul a contract into which Mr. Churchward had entered with the Government, on the ground that he had obtained it by the use of "corrupt expedients," refusing subsequently to substitute any milder phrase. Twice the House of Commons, by formal motion, endorsed the conclusion of this committee. To an inquiry from Mr. P. A. Taylor how it happened that Mr. Churchward was put into the Commission of the Peace, it was pleaded on the Lord Chancellor Chelmsford's behalf that he had forgotten these facts, and last night the hon. member for Leicester moved a resolution for his removal. To meet it by a direct negative would be to stultify the House. Mr. Bentinck therefore proposed that the motion should be so expanded as to include all magistrates who have been found, either by a committee of the House or by a Royal Commission, guilty of or privy to corrupt practices at a Parliamentary election. After a most exciting discussion, which exhibited a very low state of moral principle on the part of several Ministers and conspicuous members, the motion was rejected by a majority of 20 in a House of 302 members. The Tory party were wild with joy at their success. But Mr. Bentinck's amendment had now become a substantial resolution. The Chancellor of the Exchequer wished it to be withdrawn, but Mr. Gladstone insisted upon a division, and it was eventually carried *nem. con.* amid prolonged cheers from the Opposition.

Possibly there will be a similar scene of excitement this day, when Mr. Hardcastle's Church-rate Abolition Bill comes on for second reading, though the Government will no doubt do their utmost to avoid a damaging division in the face of a united Liberal party.

SIMULTANEOUS DISCOVERIES.

In most congregations for public worship, in this country at least, singing is regarded as a rather important part of Divine service, and is conducted, not in unison, as in Germany for example, but in harmony. Generally, vocal exponents of each part on the score are distributed, somewhat unevenly perhaps, all over the assembly, and the consequence is that, unless the sopranos very unmistakeably keep the upper hand, none of the parts makes itself separately audible. Yet this phenomenon may almost at any time be observed: each

part disengages itself from the rest, and discloses to the ear the strength or multiplicity of the voices by which it may chance to be sustained, in the case of those who sing the same part, but in their case only; so that a man who usually confines himself to the bass clef, if he casually takes the tenor, will instantly become conscious that he has a number of companions in tenor singing, whose efforts, whilst he sang bass, were utterly unknown to him, and will become indistinguishable to him when he returns to bass. We are not about to explain this, though we think it easy enough to be explained—we employ it merely as an illustration introductory to what follows.

A new thought gets into your head—never mind how—it is there, and to you it is new. But it has not been there long before you meet with it elsewhere—half-a-dozen times, perhaps, in the course of a month, and sometimes in the most unexpected literary regions. You have lived many years, and read many books, and enjoyed a tolerably wide intercourse with intellectual people—but you never, that you can call to mind, met with that thought before. It seems to you as if it were a real discovery—not a very important one, perhaps—and that no one had observed it just in the same light before. And within a few days, at most, of your having received that thought into your mind, you will meet with visible traces of it in other minds. Without any communication, direct or indirect, with any of your literary acquaintances, the novel idea which you believed was exclusively your own, and which certainly you had never before noticed, is found to be uppermost in the minds of several, and is constantly reappearing, sometimes in the most unlikely quarters. Have you never noticed that? Have you never observed as soon as you picked up a novelty in the way of thought, that out of the next half-score of thinking men you met, one at least had got hold of it likewise, and that of the next half-score of books you chanced to read, one, if not more, gave it unusual prominence? Such, at any rate, has been our experience. On the hypothesis that the phenomenon has an actual, and not a merely imaginary existence, it certainly presents a curious problem for investigation. How is it that new discoveries, new lines of thought, new modes of treating old conclusions, and most novelties of the like kind, usually make their appearance to several minds simultaneously, or nearly so? What considerations account for the fact that a man no sooner opens what, to him at least, is an entirely fresh vein of intellectual speculation, than he is made aware, by some incident or other, that the same vein has been tapped at the same time by several independent explorers.

Perhaps, the somewhat curious phenomenon is due in part to an additional power of perception in relation to all that belongs to any particular truth, excited by an earnest pursuit of that truth. For example, to recur to our initiatory illustration—as soon as a man accustomed to sing bass, and therefore the less likely to notice the singing of the tenors, substitutes tenor for bass in his own musical practice, the set of his mind being in the direction of tenor, makes him more alive to whatever is being sung in that particular clef. In other words, his observing faculty shifts its ground with his change of practice, and a general law asserts itself in his experience, "like is perceived by like." The same process is gone through when truths, instead of sounds, engage the attention of the mind. Take, for instance, the doctrine of the unpardonable sin. Until a man sets himself in real earnestness of spirit to ascertain for himself what is the nature of that sin, and what its peculiar characteristics, or, at all events, something of moment relating to it, all that he hears about it in conversation, or that he reads about it in books, will easily escape him, and leave no distinct or abiding impression upon his mind—but when he becomes interested enough in the subject to make it one of serious and patient investigation for himself, every argument bearing upon it, or conclusion relating to it, met with elsewhere, excites immediate and intense interest. In such cases—and they are much more numerous than is generally supposed—a man sees his own thought reappear in several different quarters about the same time, merely because, by having become his own thought, it has made him more watchful and retentive in regard to whatever relates to it. He sees, in fact, where he did not see before, and the very process by which he has acquired his new convictions is a process which capacitates him for noting and appreciating the like convictions in others.

But there is another and a much more pertinent and striking consideration tending to solve this

problem. We have to bear in mind that, through a brief but indefinite period immediately preceding any important discovery either in science or in speculation, all the conditions which, as it were, point the way to that discovery, are the same to several minds, and such being the case, it is no great wonder that substantially the same result should be independently arrived at by several hard thinkers at about the same time. Suppose, by way of illustration, the claims of Labour in comparison with the claims of Capital, present themselves in a new and conclusive light simultaneously to several political economists, and also without any intercommunication between them, the coincidence, casual as it would seem at first glance, is really found, when more closely examined, to be due, not to chance, but to law. So far from being a matter of wonder that the thing has happened, it would have been a matter of much greater wonder if it had not. For, these economists have all passed by successive stages, though it may have been by different lines, to the most advanced point of inquiry yet attained on the subject, and, in the order of logic, the truth about the claims-of-labour question is conterminous with the frontier of truth to which intelligent investigation has already been pushed. None of them, therefore, can well take the next step forward without carrying their convictions on to new ground, and in most respects the ground thus entered upon by more than one at the same time must needs be substantially identical.

There is another way of accounting for what most of us regard as a very curious coincidence, though in fact it is not the least more so in reality than any other result of unvarying law. It may chance that many men may be looking for an important practical or speculative conclusion through a medium which is itself an error, and which therefore cannot in the nature of things be translucent to the truth lying beyond it. Let that error be destroyed, or melt away, and whatever it once obscured will become visible to many inquirers at once. The error may sometimes be in the shape of a too hasty generalisation or a mistaken premiss, or a powerful prejudice; but, whatever its form, it is an opaque body intervening between truth-seekers and their object, at least in a particular direction. Remove it, and the truth lying immediately behind it becomes visible to as many as shall happen to be looking that way.

In an age like our own of rapid transition, or, to use a now hackneyed term, development, these simultaneous changes of conviction occasionally indicate the special cause in which they have originated, and in doing so excite both hopes and fears to an unwarranted extent. Still, we may be tolerably sure that where several minds independently and simultaneously come across a fresh conclusion upon any topic of great importance, society is on the eve of passing, and is all-but ready to pass, into the new district of truth towards which it is thus being pioneered. The inference, no doubt, is often found to have been premature—but, generally speaking, the phenomenon to which we have been now advertising ushers in an extensive change of the public mind in regard to the topic to which such discoveries relate.

SONNET ON THE REFORM CRISIS.

A vessel freighted with a noble crew,
"Progress" her course, and to the harbour bound
Of safe, contented Freedom, veers around
Uncertain, never to the needle true.
Distrust and Discontent their ominous sound
Send from below, foretelling wreck and rue.
Can mere Ambition safely steer the State
To port long shunned with fear and factious hate?
We need a captain able, brave, sincere,
Trusted, admired, beloved—who first has sent
His own heart onward to the haven dear.
Gladstone! on thee a nation's eyes are bent.
Too long of eddying tides the idle sport,
Rise! take the helm, and bring us into port.

N. H.

THE QUEEN'S GIFT TO MR. PEABODY.—The *Star* states that the portrait of her Majesty, in enamel, to be presented to Mr. George Peabody, has just been completed, after a twelvemonth's work, by Messrs. Dickenson, and is now at their rooms, 114, New Bond-street. It has been painted in enamel by F. A. Tilt, from a life-size portrait taken by Mr. Dickens. The picture is a beautiful oval miniature of the Queen, about fourteen inches by ten, the largest enamel ever attempted in this country. It represents the Queen seated, looking full at you, half length, the arms and hands being beautifully executed and thrown out admirably from the black dress. Her Majesty is represented in a Mary Stuart cap, surmounted by a coronet, and her black dress is relieved by a trimming of ermine. The inscription was given by the Queen herself—"Presented by the Queen to Geo. Peabody, Esq., the Benefactor of the Poor of London."

Parliamentary Proceedings.

HOUSE OF LORDS.

THE ARMY.

On Thursday, LORD DALHOUSIE called attention to the report of the commission upon recruiting for the army of which he had been chairman. Passing to the proposals of the Government based upon that report, he dissented from the mode in which it was designed to remedy certain grievances of the soldiers, contending that an increase of pay, in place of an abolition of stoppages, and an improved scale of rations, would only afford temporary satisfaction to the men at a much larger cost to the nation. The commissioners, he said, had not felt it to be part of their function to enter upon the question of the organisation of an army of reserve, but, speaking for himself, Lord Dalhousie was of opinion that the proposal to raise the militia force to 120,000, of whom one-third should be attached, in case of wars, as reserve to the regular army, was wholly inadequate to the wants and to the resources of the country. He strongly urged the adoption of a system of compulsory service in the militia, which, he believed, if any Government were bold enough to propose, Parliament and the country would be willing to support.

LORD LONGFORD defended the decision of the War Office to grant a small increase of pay instead of the deferred advantages recommended by the commission, as better calculated to attain the object both had in view, the improvement of our recruiting system.

LORD DE GREY thought the Government plan for providing a reserve force inadequate and unsatisfactory, and recommended that the militia force should be strengthened in number and improved by training, so as to constitute it what it really should be, the main reserve force for the country's defence, the volunteers and the yeomanry forming subsidiary branches of the same force.

The Duke of CAMBRIDGE, after alluding to the difficulties which the Government must have met with in reconciling the various suggestions for improvements in the military system with the jealousy of increased expenditure which was very properly evinced by the House of Commons, declared that although it might have been desirable to make the changes suggested by the commissioners, yet as men were more influenced by an immediate increase of pay than by remote although even more substantial advantages, the recruiting of the army would be advanced by the adoption of the former plan. The Ten Years' Enlistment Act had increased the difficulty of keeping up the strength of the army, and it had enlarged the expenditure on account of bounties to recruits in place of time-expired men. Advertising to the question of a reserve, the Duke dwelt upon the difficulty of raising an adequate force without having recourse to compulsory service, and while desiring to keep the militia wholly distinct from the regular army, said he saw no nucleus of trained reserves but the militia. The effect of the plan proposed by the Government would, he believed, not be prejudicial to the militia force, and he justified that opinion by reference to the period of the Crimean war, when volunteering from the militia into the regular army took place upon a very extended scale.

LORD GREY approved comparatively short periods of active service, with liability to be called upon to act in the reserve in case of need, as more acceptable to the soldier and more beneficial to the country.

The sitting closed at twenty minutes past eight o'clock.

SERVIA AND THE PORTE.

On Friday Lord DERBY, anticipating a question of which Lord Russell had given notice, announced that an arrangement of the questions in dispute between the Porte and the Prince of Servia had been effected, whereby the fortress of Belgrade was to be made over to Servia, which would be left practically independent, although still subject to the sovereignty of the Porte. Lord Derby also stated the substance of a communication from Lord Lyons, conveying an assurance that the Turkish Government was taking serious measures to improve the condition of its Christian subjects.

PARLIAMENTARY REFORM.

LORD GREY, in presenting a petition upon the subject of Parliamentary Reform, stated his concurrence in many of the views therein expressed. He regarded it as of the first necessity that any measure of Reform should be of a nature to settle the question at least for many years. He also thought that a much bolder scheme of redistribution of seats than any hitherto put forward was required, and strongly advocated increased representation for the educated classes by the creation of new University constituencies, and a representation of the legal bodies. Occurring with a statement in the petition that any household suffrage that might be conferred should be subject to the performance of all the duties of householders, Lord Grey condemned the practice of allowing householders whose rates were compounded for by the landlord to vote, insisting that one of its effects had been to increase bribery and corruption at elections. He strongly favoured a cumulative vote, which appeared to him to possess all the elements of justice, practicability, and safety, and, in his opinion, formed the best safeguard that could be devised against a possible monopoly of power by the most numerous class. Upon the general ques-

tion he expressed apprehension lest one of two evils should occur,—that the session would pass away without any Reform Bill being carried, or, and as he considered the greater evil, that a crude and ill-considered measure would be adopted. He twitted the Government with their repeated changes of opinion upon the subject, and deprecated the passing of any measure until the redistribution of seats as well as the arrangement of the franchise had been maturely and fully considered by Parliament. After vindicating the House of Commons from the charges that had been recently made against it, and showing that since the Reform Bill, even in its shortcomings, it had been a faithful reflex of popular opinion, itself liable to error, he urged upon the Government and upon Parliament the exercise of great caution and moderation to prevent the occurrence of either of the misfortunes which he had indicated.

THE STREET TRAFFIC OF LONDON.

The House then went into committee upon the Traffic Regulation (Metropolis) Bill, in the provisions of which Lord BELMORO introduced several modifications. Lord SHAFTESBURY made an appeal on behalf of the "sandwiches," or perambulating boardmen, who would be prohibited if the bill passed, in which he was supported by Lord HOUGHTON. Lord STANLEY of Alderley, with Lords KIMBERLEY and DE GREY, on the other hand, condemned the advertising boardmen as nuisances, and their view ultimately was adopted, the clause passing without alteration.

The sitting was closed at twenty-five minutes to eight o'clock.

On Monday, the House sat but for a very short time, and the business disposed of was of a routine nature.

HOUSE OF COMMONS.

THE LAW OF LIBEL.

On Wednesday Sir C. O'LOGHLEN moved the second reading of the Libel Bill. After reverting to the history of the law of libel, he said that at present a person uttering slanderous words at a public meeting was not responsible, but the proprietor of the newspaper which published them was liable to an action for libel. The bill made the speaker liable, and exempted the proprietor. At present a report of the proceedings in any court of justice might be published without subjecting the newspaper proprietor to an action for libel. The bill extended that exemption to reports of all public meetings duly convened for a lawful purpose at which reporters were admitted, but there was a provision that the editor of the newspaper should be bound to insert an explanation or contradiction of the alleged libel. Actions for libel were brought almost every day, and though in many cases the jury gave only a shilling or a farthing damages, the proprietors of the newspapers against which the actions were brought had to pay very heavy costs. At present the plaintiff did not get costs unless the damages awarded to him by the jury amounted to forty shillings. In Ireland, however, the plaintiff got his costs if only a farthing damages were given. He proposed to assimilate the law in the two countries, and to provide that the plaintiff should not have his costs unless he recovered damages to the amount of five pounds. At present a defendant in an action for libel could only lodge money in court in cases where they had pleaded an apology. He proposed to allow it to be lodged in any case, and that when money has been so lodged defendant shall be at liberty to apply to a judge that plaintiff shall give security for costs before he is allowed to proceed with his action. The third part of the bill related to indictments for libel, and he proposed that no indictment should lie for libel on private character—assimilating the law in this respect to the law which now prevails in Scotland—without the sanction of the Attorney- or Solicitor-General. He proposed also that the defendant should be at liberty to plead that the libel was true in substance and in fact. The bill did not extend to Scotland.

The SOLICITOR-GENERAL said that he thought that in many respects the bill would effect beneficial amendments in the law, but it gave great powers to the press, and its provisions would require considerable attention in committee.

Mr. NEWDEGATE said it was a question whether the high tone of the press, of which so much was said, was not owing to the responsibility under which the proprietors of the newspapers lay. This bill would enlarge the power of the press, but how could it affect individuals? The grievance was in the publication of a libel rather than in the utterance of it at a public meeting.

Mr. BUXTON supported the bill. Mr. T. CHAMBERS thought the bill would require the utmost care in committee. The public press wielded an enormous power, and he was afraid that if they relaxed the restraint on it which now existed, it would no longer maintain its high tone. Mr. BAINES considered this was a case in which there was an irresistible claim for plain justice to the press. At present the proprietors of newspapers were liable to heavy punishment for not doing that which it was impossible for them to do, namely, to examine every report that was brought into the office, perhaps very late at night, to see if there were any libel in it. It was surely more just that the utterer of the libel should be the party punished. Mr. WALPOLE thought Sir C. O'Loghlen would best attain his object by allowing the bill to go to a select committee, where the objections, which appeared to be principally to the first and second parts of the bill, could be dealt with. Sir C. O'Loghlen acquiesced in this suggestion, and

the bill was then read a second time, and referred to a select committee.

INDUSTRIAL SCHOOLS FOR IRELAND.

The O'CONOR DON moved the second reading of the Industrial Schools (Ireland) Bill. Mr. DAWSON moved that the bill be read a second time that day six months. He regarded the bill with suspicion. The reformatory schools which existed in England had not had a trial sufficiently long to justify an extension of the principle to Ireland. He also objected to the bill because it would promote sectarian education, because it was an attack on the national system of education in Ireland, because he saw in the bill no security against proselytism, and because it would promote pauperism, and add materially to the burdens of taxation in Ireland. After some further discussion, in the course of which Mr. HUGESSEN, Mr. DUNLOP, Mr. SYNAN, Mr. LAWSON, the O'CONOR DON, and Mr. C. FORTESCUE supported, and Lord C. HAMILTON opposed the bill, Mr. WALPOLE said he saw no reason why the principle of industrial schools, which had done so much good in England, should not be extended to Ireland. The amendment was then withdrawn, and the bill was read a second time.

CRIMINAL LAW BILL.

The House then went into committee on the Criminal Law Bill. On clause 2, which enables the judge to award costs against the prosecutor in cases of frivolous prosecution, Mr. HURST moved the omission of the clause, but on a division the clause was carried by 93 to 64. Some further progress was made with the clauses, when Mr. CHILDERES asked if any estimate had been made as to the amount the Treasury would be called upon to reimburse in respect of the expenses paid to witnesses for the defence; and Mr. HUNT replying that it was impossible to make an estimate, a conversation ensued, which resulted in Mr. GURNEY, who had charge of the bill, agreeing to a motion that the chairman report progress.

The House adjourned at ten minutes to six o'clock.

REFORM.

On Thursday, Mr. MILL gave notice that in committee, or at some other stage of the Reform Bill, he should call the attention of the House to the plan of personal representation.

In reply to Colonel SYKES, the CHANCELLOR OF THE EXCHEQUER said the Government did intend to bring in a bill to amend the representation of the people in Scotland, but when the bill would be introduced he could not say. It would be based on the same principles as those of the bill for England. The increase of the representation of Scotland was under the consideration of the Government, who would give it their best attention, and decide the question on its merits.

In reply to Mr. LOCKE, Mr. HARDY explained that all the statistics laid before the Cabinet were already on the table of the House, and that Lord Cranborne had extracted from them for himself the figures as to the number of male occupiers on which he had acted. But returns recently moved for by Mr. Hankey and Major Jervis, which would be presented by the end of the week, would lay before the House more detailed information as to the numbers than it had yet been in possession of.

Mr. GLADSTONE asked whether the Reform Bill would be printed by Tuesday (to which Mr. DISRAELI answered "Yes" across the table); and whether the returns to be laid before the House as to the number of male occupiers would distinguish between those who paid their own rates and the compound householders. Turning to the business of the evening, he pointed out the peculiar importance of these estimates, which involved not only an increase of charge, but the stoppage of some important work now in progress, and the commencement of other extensive works, and insisted that in the absence of Sir J. Pakington, who had framed the estimates, and Mr. Corry, who was responsible for them, it was impossible for the House to discuss them satisfactorily. He suggested that the Secretary to the Admiralty should make his statement, if that were absolutely necessary for the public service; but that no vote should be taken that night, since those members who wished to discuss the general policy of the navy would be precluded, if the first vote (for wages) were once passed.

Mr. WHITE interposed some remarks on the statistical question, insisting that what the House, already suffering from a plethora of statistics, wanted was "less figures and more frankness." About seventy years ago Mr. Sheridan observed that the English people had no faith in the "Little Isaac" class of politicians. ("Oh, oh!") He was not applying the quotation to the present Government, whom he did not grudge the places they now possessed, for he thought that the party to which he belonged would be benefited by a twelvemonth's absence from office.

Mr. DISRAELI would not trouble the House with any remarks on the observations of the successor to Mr. Sheridan. (Great laughter.) He protested against Mr. Gladstone's request as utterly unreasonable and unintelligible, and pointed out that for seven years under Lord Palmerston's Government, the Naval Estimates had been annually moved by the Secretary of the Navy. The progress of public business, he asserted, would be seriously retarded by the delay proposed by Mr. Gladstone, since Mr. Corry could not be in his place before the 25th inst., and, while dwelling on the general responsibility of all the Ministers for the Estimates, he added that but for the accidental non-return of his writ, Sir J.

Pakington would have been in his place to assist the Secretary of the Admiralty.

Some animated discussion followed. Mr. OSBORNE hoped that the noble lord would proceed, for subordinates were generally so "sat upon" by their chiefs that they had few opportunities of displaying their talents. There was no reason why he should not take a vote on account to-night. Mr. STANSFIELD insisted that if the first vote were agreed to the opportunity of discussing the important questions of policy involved in the Estimates would be lost, and it was impossible to discuss them in the absence of the head of the department. Sir H. EDWARDS strongly condemned the obstructive course of the Opposition, and Mr. H. BAILLIE insisted that the Government ought to move the vote in the ordinary way, and the Opposition, if they thought fit, might then object. Lord H. LENNOX would not make his statement on sufferance, or on any condition differing from those under which the head of the department would have made it.

THE NAVAL ESTIMATES.

Lord H. LENNOX, in Committee of Supply, explained the naval estimates. At the outset he stated that this year 10,926,250L would be asked—which, taking into account a supplementary estimate moved last year—would be an excess of 491,000L over the actual expenditure of 1866-67. This year the effective services would cost 9,867,750L—being an increase of 480,000L—and the non-effective services 2,000,000L, but over many items of these services, such as half-pay, pensions, army transport, and the like, the Admiralty had no control. The number of men was reduced from 37,500 to 37,015, though from various causes the cost had only sunk from 1,990,862L to 1,982,000L and in dealing with vote 1, which fixes the number, Lord Henry mentioned various circumstances, such as the increase in the number of continuous-service men, the decrease of crimes and punishments, and the increase in good-conduct pay, to show that the naval service was increasing in popularity. In the following votes he pointed out an increase of 3,300L in the Admiralty offices, which was caused by the accumulation of business, and a general decrease of 16,000L in the dockyard wages, explaining in detail the means in which this latter saving would be effected. The chief of these was by a reduction in the expenses of repairs, which this year were 60,000L less than the building estimate, whereas last year they were 56,000L in excess of it. He described at length the different classes of vessels which the Admiralty proposed to build this year, including four new ships of the Amazon class, a class of steamers to replace the old paddle-wheel steamers, ten gunboats, and a new class intended for the suppression of piracy, built of wood and iron, which would use up the machinery of the Crimean gunboats. In passing through the remaining votes, Lord Henry mentioned that in the storekeeper-general's vote there was a reduction in coals, and a saving by the sale of a large stock of timber which was rapidly deteriorating, and he justified the proposal to spend 350,000L on iron-ship building by referring to the progress of the French navy and to the comparatively small sums which had been devoted in the estimates of the last few years to this purpose. He defended, too, the policy of the Admiralty in not converting a larger number of wooden ships, as had been suggested, and intimated that the Board had decided to part with a number of the old wooden ships, and that some of the worst had already been sold, producing 85,000L.

On the first vote of 67,300 men and boys, Mr. GLADSTONE renewed his protest against proceeding with the estimates in the absence of the responsible head of the Admiralty.

The CHANCELLOR OF THE EXCHEQUER acquiesced in the postponement of the vote, and progress was reported.

THE METROPOLITAN POOR.

On the order of the day for the third reading of the Metropolitan Poor Bill, Mr. J. S. MILL suggested the appointment of a central and overruling board for the metropolis as a sort of appeal court. After a few remarks by Mr. AYRTON, Mr. LUSK, and other metropolitan members on points of detail, Mr. GATHORNE HARDY said that there was nothing in the bill which in any way tended to abolish local self-government. In no way were the powers of the Poor-Law Board enhanced. The patronage, whatever it might be, would still remain in the hands of the local authorities, and the duty of the Poor-Law Board would be to see that no compensations for defunct offices were unnecessarily paid. As to the central board, proposed by Mr. Mill, he thought that the effect and working of the Act should be first ascertained before a supposed evil was remedied. He expressed his sincere delight that the bill had given so much satisfaction, both in the House and out of it.

THE BANKRUPTCY LAWS.

The ATTORNEY-GENERAL brought in three bills for the amendment of the Law of Bankruptcy, prefacing his explanation of them by an elaborate review of modern legislation on this subject, down to Lord Westbury's Act of 1861, which he remarked had not in all points worked well, the chief complaint against it being that it interfered too much with creditors, and did not leave them sufficiently at liberty to manage the assets of an estate among themselves. He proposed, therefore, to adopt unreservedly the recommendation of Mr. MOFFATT'S committee, and to allow creditors to appoint a trustee for the management of an estate; and to provide for those numerous cases in which the creditors were supine, there would be provisional

trustees (the Registrars of the County Court), who would also have vested in them all estates between the adjudication and the appointment of the trustees by the creditors. He proposed, also, to abolish imprisonment for debt, except in certain cases of fraud, and to extend the Small Debts Act to sums of 50*l.* Debts would be proved and dividends declared before the trustees, with an appeal where necessary; the adjudication would be made before the registrars, and the proofs of disputed debts, the final examination and discharge of debtors, would be the functions of the legal tribunal, which he proposed should be the County Courts, with an appeal to the Lords Justices. On the mode of making a man bankrupt of his own motion, he proposed that a debtor should petition the court, upon which the creditors should be called together and decide whether he should be made bankrupt; the arrangement clauses would be left undisturbed, with this addition, that a debtor must file a deed in the court describing the amount of his debts, the names of his creditors, and his assets, and if it should be assented to by a majority of his creditors representing three-fourths of his estate, the court should have power, after it had remained three months without being challenged by any of the creditors, to declare it valid. Creditors, however, whose debts were secured would have to deduct the amount of their security before their debt was computed. On the question of discharge, he proposed to follow the principles of the old Insolvent Debtors' Court, and to give the court discretion to make the future property of a bankrupt liable to a limited extent, unless he had paid a dividend of 10*s.* in the pound.

Mr. GOSCHEN signified a general approval of the bill, which he believed contained the elements for solving many of the difficulties of the subject, though on some points it would require modification. The scheme was criticised, and various suggestions were offered, by Mr. Moffatt, Mr. Ayrton, Mr. Moncrieff, Mr. Fawcett, Mr. Alderman Lusk, Mr. Vance, and Mr. Norwood.

The other business was disposed of, and the House adjourned at a quarter to one o'clock.

BUNHILL-FIELDS BURIAL-GROUND.

On Friday Mr. CRAWFORD gave notice that on Tuesday, the 2nd of April, he would ask for leave to bring in a bill to make Bunhill-fields burial-ground an open space. (Hear.)

MR. CHURCHWARD.

Mr. TAYLOR inquired if Mr. Churchward, who had lately been nominated to the magistracy of Devon, was the same gentleman of whom a committee of this House remarked in their report in 1859 that he had reported to "corrupt expedients," and of whom it was reported by a select committee in 1858 that he had been guilty of bribery. Mr. WALPOLE admitted that this was the same gentleman, but with respect to the charges against him, the committee had not reported that Mr. Churchward had committed actual bribery, but had only made a promise of some post to an elector, which in that locality was not considered an offence, and that in the second case the committee had reported that the allegation did not need further inquiry. The Lord Chancellor had stated that Mr. Churchward, who was a stranger to him, had been recommended by a gentleman in whom he placed confidence, and that he had never heard of the charges alluded to by Mr. Taylor.

LIFE SENTENCES.

On the motion for going into Committee of Supply, Mr. HIBBERT called attention to the present mode of carrying out sentences of penal servitude for life, maintaining that the system of our convict prisons was not adapted for life sentences, and that as a matter of fact no prisoners were ever retained there more than from twelve to fifteen years; and, after quoting from the reports of prison inspectors to show how it was possible to keep prisoners secluded for life in separate prisons, he asked Mr. Walpole what arrangements he intended to make in view of the immediate cessation of transportation to Western Australia, and the proposal to substitute life sentences in many cases for the punishment of death. The plan shadowed out by Mr. Hibbert was supported by Mr. Gilpin, Mr. Denman, and the O'Conor Don; but Mr. T. CHAMBERS warmly protested against it as a return to our ancient barbarous system. Mr. WALPOLE explained that no life sentences were now revised until the offender had served at least twenty years; and each case was then considered on its merits, the heinousness of the crime and the conduct of the convict being taken into consideration. With regard to the future, he stated his own personal opinion to be that when transportation was at an end, which would happen this summer, some place close to the shores of Great Britain should be secured where convicts could be subjected to severe discipline; and the expediency of commutation he would leave to the discretion of the Minister of the day, without laying down any strict rules.

ADVANCES TO IRISH RAILWAYS.

Mr. BLAKE complained of the limited application given by the Treasury to the Act passed last year for the relief of Irish railways, particularly of its refusal to use the power in the 4th clause, to extend the time for making loans to the railway companies. He moved a resolution affirming the expediency of extending the period to the maximum. Mr. HUNT replied that the chief justification for the measure was the exceptional state of the money market. He warned the House that by acceding to this motion they would make it very difficult for the Treasury to refuse the application of other companies for loans

to pay their debts. The motion was supported by Mr. P. Urquhart, Mr. Lawson, Mr. M'Kenna, Mr. Synan, and Sir H. Barron, and ultimately, the CHANCELLOR of the EXCHEQUER intimated that under the present circumstances of Ireland the Treasury would be willing to render assistance to those Irish railways which could give ample security;—whereupon Mr. BLAKE withdrew his motion.

FLOGGING IN THE ARMY.

A discussion on flogging in the army was raised by Mr. ORWAY, who moved a resolution declaring the punishment to be unnecessary in time of peace, advancing in a lengthy speech the usual arguments—that it is inhuman and degrading, that it is unnecessary for the maintenance of discipline, that it has no reforming influence, and that it checks recruiting.

Major ANSON, in seconding the motion, gave some interesting statistics of military offences, showing that the lash has no deterrent effect, and suggested the experiment of suspending the punishment for a twelvemonth by general order.

Mr. MOWBRAY resisted the motion, as a revolution in the discipline of the army for which no sufficient reason had been given. He went at length into the military returns to show that the punishment was inflicted for fewer offences than formerly; that fewer men were flogged, and that the number of lashes was much fewer; and, while pointing out the inconvenience and impossibility of applying a general rule of abolition to all the stations of the British army, he assured the House that the Commander-in-Chief and the military authorities were anxious to use the punishment within the narrowest limits.

Colonel HERBERT defended flogging as the only efficacious punishment which could be inflicted in many cases, and as saving us from the necessity of a sterner code like that of the French army. Mr. B. OSBORNE replied that interference with discipline was the stereotyped cry by which all motions of this sort were resisted, and strenuously supported the resolution, as it was by the House of Commons alone that all important army reforms had been initiated.

Sir J. PAKINGTON pointed out that under the regulations of 1861—which were about to be incorporated with the Articles of War—no man could be flogged except for gross and repeated offences, and that the English military code was really more merciful than the French, Prussian, Austrian, or even the United States' codes. The Commander-in-Chief and the Adjutant-General were of opinion that it would be fraught with danger to part with this remnant of corporal punishment, and he was bound therefore to oppose the motion.

General PEEL insisted that the retention of this punishment was necessary for the maintenance of discipline in an army enlisted as ours was,—that it was a protection for the good men, and that if it were abolished in time of peace it could not be retained for war.

Mr. WHITBREAD urged that the abolition of flogging would be a great assistance to recruiting.

The House divided, when the numbers were—

For the motion 108

Against 107

Majority in favour of the motion ... —1

The announcement of the numbers was received with loud cheering by the Opposition.

SUPPLY.

In Committee of Supply, a number of votes on account were taken for the Army and Navy and Civil Departments. The Dublin University Professors' Bill was read a third time and passed.

Several orders were forwarded a stage, and the House adjourned at half-past twelve o'clock.

On Monday, there was the greatest excitement in and around the House. Shortly after midnight people had taken up their stand in Palace-yard, and almost ran over each other when the doors opened, in their hurry to get through Westminster Hall to St. Stephen's Hall. During the day the crowding in these halls was very great. Nor was there less anxiety shown by the members of the House to secure seats. At prayers the House was filled, and though most of the members went out while the private business was being done, they returned before half-past four. At that time every seat except the Treasury bench was occupied; the galleries were crowded, and a large number of peers were present. The Prince of Wales was accommodated with a seat under the gallery. The Duke of Cambridge and Prince Teck with some difficulty found places in one of the members' galleries. A considerable number of members of the Upper House, including the Archbishop of Canterbury, the Dukes of Marlborough, Argyll, and Cleveland, the Earls of Cardigan, Kimberley, Harrowby, &c., were for some time compelled to stand in the gangway in front of the Speaker's Gallery. Mr. Adams, the American Minister, occupied a seat in the diplomats' box during the greater part of the evening.

FLOGGING IN THE ARMY.

Sir J. PAKINGTON stated, in reference to the motion carried on Friday evening for the abolition of flogging in the army during the time of peace, that the Government could not consider a majority of one in a House of 215 members as a deliberate expression of the opinion of the House, and that Government had inserted in the Mutiny Act the usual clause giving power to inflict the punishment of flogging, and it would be in the power of those who were opposed to

corporal punishment to raise the question again by moving the omission of that clause.

THE GOVERNMENT REFORM BILL.

The CHANCELLOR of the EXCHEQUER explained the provisions of the Reform Bill, premising at the outset that his remarks would be divided under two heads—the object the Government had in view in dealing with the question, and the means they thought best fitted to attain that object. On the first head, he remarked that the Government wished to sustain and strengthen the varied character and functions of the House of Commons, by which it had risen to its present power and reputation, and to do this by placing the representation on a broad and popular basis; but he warned those who deemed the franchise to be a democratic right, and not a popular privilege, that there would be much in the bill which they would not approve. Passing to the details of the scheme, he first examined at length the principles on which the franchise in boroughs ought to rest, pointing out that every bill since the Reform Act had proceeded on the principle of a diminution of value, and concluded that by the division on Lord Dunkellin's motion last year the House had asserted that rating ought to be the basis. The Government had, therefore, accepted the principle that the franchise should be associated with the payment of rates, and they proposed that every householder paying rates and having resided two years should be admitted to vote. This would admit 237,000 men who live in houses under 10*l.* and pay rates, leaving unenfranchised 486,000 householders not paying their own rates. But every facility would be given to compound householders to take upon themselves the payment of their own rates, and to obtain in consequence the right of voting. After an elaborate argument upon the 5*l.* franchise, which he strongly condemned, characterising it as a Serbonian bog, and asserting that its logical result in many places would be manhood suffrage, Mr. Disraeli next announced that the bill would confer the franchise on payers of 1*l.* direct taxes (not including licences of any kind), and householders (in towns only) paying 1*l.* direct taxes would be allowed to exercise the franchise in respect of both suffrages. It would also contain an education franchise, and would give the franchise to the holders of savings-bank deposits and funded property to the amount of 50*l.* The direct tax franchise would add a number greatly exceeding 200,000 (though this was only an estimate), the education franchise 35,000, the funded property franchise 25,000, and the savings bank franchise 45,000; in all, more than 1,000,000 would be added to the borough constituency. In the counties the franchise would be fixed at 1*l.* rating, which would add 171,000, and the lateral franchises would bring the total additions to the county constituencies to some 830,000. The Government, Mr. Disraeli said, had carefully considered the plan of cumulative voting and three-cornered constituencies, and had tried it at every point, but had come to the conclusion that it was erroneous in principle and would be pernicious in practice; and, passing to the redistribution scheme, he announced that it was substantially the same as that of the bill of the 25th ult., viz., that thirty seats would be redistributed, fourteen to new boroughs, fifteen to counties, and one to the London University. He defended it from the charge of inadequacy, pointing out that there was no medium between constructing a new electoral map of England and seizing opportunities as they arose of remodelling pressing inequalities by giving members to new boroughs as they rose into importance, and by adding to the direct representation of important constituencies; and after dwelling on the sacrifices the Conservative party had made to agree on a practical measure, and on the personal chagrin and mortification he had undergone, he concluded by expressing a hope that this bill would be fairly considered by the House, and a belief that it afforded the means of a lasting and satisfactory settlement.

Mr. GLADSTONE, while reserving to himself the liberty of deciding what course he would take on the bill as a whole until he saw it, intimated that his impression of it from Mr. Disraeli's speech was in many respects perplexing and not pleasing. He ridiculed Mr. Disraeli's sudden reverence for the principle of rating, reminded him that the House, in dealing with the county franchise last year, had decided against it; condemned the redistribution as inadequate, though it might be dealt with in detail in committee, and denied altogether the accuracy of Mr. Disraeli's figures. The great majority of the householders he expected to come in were mere "men in buckram"; instead of 237,000, not more than 140,000 would appear. That part of the scheme which relates to personal payment of rates and compound householders Mr. Gladstone warmly attacked, pointing out in an elaborate argument that the processes by which they are admitted to the register differ in different boroughs, that they are under the management of the local authorities, and that in most cases the vote would be accompanied by a fine in the shape of increased rates. He showed, too, what facilities would be given for the manufacture of votes by electioneering agents. He also expressed his personal conviction that it would be a great advantage if the reduction of the franchise downwards could be made to stop with the personal payment of rates. The three safeguards of the bill were residence, rating, and dual voting; and he examined these in detail, showing that rating would act very irregularly, and that large numbers might be excluded in some towns by the action of vestries and special local acts, while in agricultural

boroughs the franchise would be virtually manhood suffrage; and on the dual vote Mr. Gladstone emphatically declared, amid loud cheering, that he was implacably hostile to it, that it was a gigantic engine of fraud, and the proclamation of a war of classes. He remarked next on the absence of the lodger franchise from the bill, quoting Mr. Disraeli's description of it in 1859, and predicting that it would have to be introduced into the bill. Duality and personal payment of rates were practically dead as safeguards already, and with the addition of a lodger franchise no doubt it would be a very advantageous bill for the Liberal party, but how it was to be treated as a whole by the Liberal party was a question for future consideration.

Sir WILLIAM HEATHCOTE reserved to himself the liberty of forming a judgment on the bill at a future stage, but at present his impression was unfavourable.

Sir G. BOWYER animadverted on the captious and bitter tone of Mr. Gladstone's speech, which led him to believe that there was no chance of passing a bill this session, and deprecated any further attempt to make the question a party stalking-horse. He defended rating as the constitutional foundation of every franchise, condemned the dual voting, and was of opinion that the proper solution of redistribution was to increase the number of members.

Mr. LOWE warned the supporters of the bill that, so far from having touched sound ground in household suffrage, they had lighted on a quicksand which would be no safeguard against further downward progress. In fact, the present suffrage was household, with the limit or safeguard of 10/- rental, and a personal payment of rates would not be found so stable even as 10/- rental, for it would be attended with more personal annoyances to the voters, and they would be more anxious to sweep it away. If the compound householders were intended to have votes, all this machinery ought to be swept away; if not, the change would differ little from a 6/- rental. Mr. Gladstone's proposal that the franchise should be brought down to meet the point where personal payment of rates ceased, Mr. Lowe thought worth the consideration of the House; but expressed the strongest repugnance for the dual vote, which was founded on the fallacy that the taxing power was the chief function of the House of Commons, was insulting to those who were to be admitted to the franchise, and would create such glaring inequalities that a fresh agitation must immediately follow. Whatever was done ought to be done freely and frankly, and the House ought to be told by the Government whether they considered this a vital part of the bill.

Mr. HENLEY felt rather disheartened by the tone the discussion was taking. He decidedly approved the proposal of the bill to connect the vote with payment of rates, and had no doubt that the difficulties as to the compound householders might be easily settled in committee if both sides would set their shoulders to the wheel with a firm determination to settle the question. The figure of 15/- for the counties, approaching closely to the house-tax, met his views, but the dual vote he regarded as a piece of unmitigated mischief, which was unnecessary because the people who were to come in would be as much divided as any other class in opinions.

Mr. ROEBUCK saw no difficulty in arranging all the objections taken by Mr. Gladstone on the rate-paying part of the scheme in committee, and, animadverting on Mr. Gladstone's speech, hinted that the main motive for those objections was a mere party feeling. The dual vote, of course, was impossible, but it was evidently not a vital point. He urged the House to bear in mind that if this bill were rejected and the Government thrown out (for he did not believe in a dissolution) a dead lock would follow, and he advised it to read the bill a second time and deal with it in committee.

Mr. BERESFORD HOPKINS made some sarcastic observations on the spectacle of a Conservative Government outbidding Liberals in a Liberal market, and denounced the bill as a two-faced business, which might prove so restrictive that it would take away with one hand what it seemed to give with the other, or else would entail household suffrage in a most dangerous form.

Mr. BUTLER-JOHNSTONE supported the main features of the bill, excepting the dual vote, and spoke in a sanguine tone of the prospects of a speedy settlement, which he greatly desired, as until it came to pass we never could again be a united people.

Mr. C. BUXTON intimated that he should take an opportunity of asking the opinion of the House on cumulative voting.

Mr. SANDFORD, having expressed an opinion that the bill was inconsistent with the resolutions, and that the dual voting was illusory, sharply attacked Sir J. Pakington for his recent speech at Droitwich, and asserted that the Cabinet had not considered a Reform Bill a week before Parliament met.

Mr. B. OSBORNE exhorted the House not to give way to party spirit, which would strangle the last chance of passing a Reform Bill this session, nor be too precipitate in condemning a measure which it had never seen. He hoped there would be no repetition of the mistakes of 1859, but that the bill would be read a second time and dealt with in committee. On the merits of the bill he expressed himself decidedly opposed to the dual vote and the redistribution scheme.

Lord CRANBORNE, alluding to a remark of Mr. Osborne, asserted that the House had a right to know what were held to be vital points, particularly as this was a bill of checks and compensations, and he did not believe that his late colleagues were the men to pass this bill entirely without compensations. But of the two compensations it proposed—dual voting and personal payment of rates—the first would

not only be utterly ineffective, but it was so unpalatable that it had no chance of acceptance; and the second was certain to be swept away by the very first Parliament elected under it. By tracing the practical operation of the security, he showed that the cost to each compound householder for getting his name on the register would be about 5s. a year, and here he predicted the corrupt machinery of the electioneering agents would come in. He showed, too, how unequally it would work in the boroughs (ninety-eight in number) to which the Small Tenements Act was only partially applied, and from all this he concluded that the security would be swept away immediately, that household suffrage pure and simple would be the result; and this, he maintained, after their conduct last year, the Conservative party ought not to be the persons to pass. If the party accepted the bill they would be committing political suicide, but he hoped the moderate party on both sides would retain sufficient influence to secure that, while skilled artisans were introduced into the electoral body in fair numbers, existing interests would not be subverted.

The CHANCELLOR of the EXCHEQUER made an animated reply, attacking Mr. Gladstone for his inconsistency, defending the accuracy of his figures, and asserting that it was a calumny on the working man to assume that he would resent the connection of the constitutional obligation to pay rates with the political privilege of voting. Replying to an observation of Lord Cranborne, he declared with much emphasis that the Government would never introduce household suffrage pure and simple, and he urged the House not to listen to what he hinted was the object of Mr. Gladstone's elaborately-prepared speech—the rejection of the bill before its second reading.

Leave was then given to bring in the bill, and it was subsequently read a first time, and ordered for second reading on Monday next.

A long discussion on Mr. LEEMAN'S Sale and Purchases of Shares Bill detained the House until a late hour. A motion by Mr. GREENFELL to refer it to a select committee was negatived without a division, but in committee motions to report progress were renewed so frequently that Mr. Leeman was compelled to give way, and fix the further progress of the bill for Tuesday.

The House adjourned at twenty minutes past one o'clock.

PUBLIC EDUCATION BY LOCAL RATES.

An important meeting in relation to this subject was held in the Committee-room of the Town-hall, Birmingham, on Wednesday; it was presided over by the Mayor (Mr. George Dixon), who convened the assembly for the purpose of laying before it formally the following resolutions, the result of the deliberations of a large number of gentlemen, representing many shades of opinion, who have recently discussed the subject privately at meetings held at the mayor's residence. In opening the proceedings the resolutions were read from the chair:—

That in the opinion of this meeting increased powers are necessary for the extension of the means of education; and that for this purpose it is desirable to apply to Parliament for an Act empowering municipal corporations to levy rates for educational purposes.

That this meeting approves the principle that children of tender age shall not be employed, unless due provision be made for their instruction at school.

That this meeting declines to recommend any general system of compulsory instruction; but that it is of opinion that the Industrial Schools Act, extended by the light of experience, may prove a means of securing the instruction of neglected children.

That a society be formed for the purpose of taking measures for carrying into effect the foregoing resolutions, and for promoting education in Birmingham by any other means which may be deemed expedient; and that a subscription of one guinea per annum do constitute membership.

The Mayor in continuation said that there appeared to be every probability of increased political power being extended to the masses, and it became the more urgent that they should possess all the advantages arising from education; the object which he and those who thought with him had in view was to take up the whole educational question in a manner commensurate with the requirements of the town. It was proposed that the business of that meeting should be in the first instance to pass a resolution to form the "Birmingham Education Society"; and, secondly, to appoint a committee, upon whom it would devolve to form rules, and to obtain and disseminate information on the subject. An important topic for discussion by the committee would be the question of compulsory education, also in reference to the education of the lowest class of the community, those who were not reached by the present agencies. In carrying out the great work proposed for this society they might very advantageously imitate much that had been done at Manchester.

One of the most important things to be done should be the establishment of gradational schools, so that no possibility could exist of boys (whatever their class or station) being deprived of whatever advantages might be within their reach in their way in life by reason of deficiency in their education. His worship mentioned that it was his intention shortly to submit a resolution for the consideration of the Town Council, setting forth the paramount importance of corporate bodies being empowered to levy rates for educational improvement, and the necessity that existed for the adoption of some plan in that direction. He added that he proposed himself to help to start this society by giving a subscription of 100/- a year; and that Messrs. Chance, Messrs. Elkington, and other warm friends of education in the town, had promised very liberal aid. He moved that a society be founded with the title above-mentioned. The Hon. and Rev. Grantham Yorke seconded the resolution. In doing so he said that, while he agreed as to the desirability of establishing

the society, it was most essential that its objects should be clearly defined. He, for one, could not approve a society the object of which was to set up purely secular schools. It appeared to him that the schools to be established ought to be in connection with the Privy Council. The resolution was carried, and Mr. Lucas Sergant moved a resolution, appointing a committee to draw up rules, &c. This was seconded by the Rev. R. W. Dale, who said that the great object of this society should be to reach those whom the denominational system has not reached. Several other speeches followed, some of the speakers declaring themselves strongly in favour of compulsory education. Others spoke earnestly in favour of secular education, as alone having a claim to State support. A numerically strong committee was appointed, but from the sentiments expressed it was made evident that there will be found to be considerable diversity of opinion among those who compose it. A liberal subscription was raised in the room.

In the year ending March 31, 1866, 622,730/- was expended from the Parliamentary grant in aid of education in Great Britain. This amount was disposed of thus:—In annual grants to elementary schools in England and Wales, 378,003/- for day scholars, and 10,903/- for evening scholars; 68,634/- in annual grants in Scotland; 21,040/- in building grants; 69,935/- in grants to training colleges; 685/- in unexpired pensions; 75,030/- in administration and inspection. Classified according to the denominations of the recipients, the expenditure was as follows:—On schools connected with the Church of England, 351,498/-; on schools connected with the British and Foreign School Society, 58,623/-; Wesleyan schools, 26,592/-; Roman Catholic schools in England, 26,084/-; parochial union schools, 120/-; schools in Scotland connected with the Established Church, 16,465/-; the Free Church, 29,297/-; the Episcopal Church, 4,019/-; Roman Catholic schools in Scotland, 3,002/-.

DR. LIVINGSTONE'S FATE.

Sir Roderick Murchison writes to the *Times* of Monday:—"Although I felt it to be my duty to throw doubts upon the truth of the reported death of Dr. Livingstone so long as I was partially acquainted only with the tale told by his surviving followers and the opinions of the British authorities at Zanzibar, I deeply lament to state that having, through the kindness of Lord Stanley, been furnished with the despatches of Dr. Seward, the British political resident at that place, as well as with more detailed letters of Dr. Kirk, I can now scarcely cling to the hope that my dear friend should still be alive. These melancholy documents, illustrated by a sketch map of the region traversed, by which it will be seen that an important geographical discovery has been made, will be laid before the Royal Geographical Society on Monday, the 25th inst. By the latest intelligence from Zanzibar, dated the 7th of January, I learn that Drs. Seward and Kirk had sailed in her Majesty's ship *Wasp* for Quiloz to make inquiries and obtain any further evidence respecting the fate of Livingstone."

In another letter to the *Times* is published the following from Dr. Seward, the English political agent at Zanzibar:—

I have personally made inquiries among the traders of Keelwa Koinga, and have gathered information there which tends to throw discredit on the statement of the Johanna men who allege that they saw their leader dead. The evidence of the Nyassa traders strengthens the suspicion that these men abandoned the traveller when he was about to traverse a Mazite-haunted district, and for aught they know to the contrary Dr. Livingstone may yet be alive. I purpose sending details by the next mail.

While some of us (says Sir Roderick) may still cling to the hope that the great traveller has not met with the cruel end reported, the whole case must rest in painful suspense until some one of his faithful negro attendants who it is said escaped the slaughter shall return to confirm the tale of the Johanna men.

Handel's great oratorio, "Israel in Egypt," will be given at Exeter Hall, on Wednesday, the 27th inst., by the National Choral Society, with a band and chorus of seven hundred performers. Conductor, Mr. G. W. Martin.

THE PROSECUTION OF COLONEL NELSON AND LIEUTENANT BRAND.—The Jamaica Committee have resolved to prosecute Colonel Nelson and Lieutenant Brand for the murder of Mr. S. Clarke and Mr. Lawrence, in addition to the murder of Mr. Gordon. It will not be necessary for this purpose to repeat any of the proceedings at Bow-street, because as the prisoners are already in custody for the murder of Mr. Gordon, additional indictments may be preferred against them without any preliminary proceedings. The reasons for bringing in the cases of Clarke and Lawrence, are, first, to provide for the contingency of the prosecution in Mr. Gordon's case being defeated on some merely technical ground; secondly, to show that the illegality of what was done in Mr. Gordon's case does not wholly arise from the fact that he was arrested out of the district in which martial law prevailed; and thirdly, because, in the cases of Clarke and Lawrence, the responsibility of their illegal execution rests solely upon Colonel Nelson and Lieutenant Brand, the sentence not having been referred to and approved by Mr. Eyre. The cases of Clarke and Lawrence are in some respects even more remarkable than that of Mr. Gordon; both having been executed, not only without any proof of guilt, but after a proclamation of amnesty had been issued by Mr. Eyre, all disturbances having ceased for about three weeks.

Literature.

ELLIS'S "MADAGASCAR."^{*}

Mr. Ellis's new volume is one towards which the critic might very fairly show indulgence were it required. The work of a septuagenarian, recording the difficult labours undertaken by the writer after he had reached a period of life when he might justly have pleaded his age and past services as a reason for his exemption from a fresh and somewhat adventurous enterprise, it is a book that it would be impossible to judge severely. But there is in truth no occasion for such allowance in the present case. Mr. Ellis has not only a deeply interesting and suggestive story to tell, but he has the art of telling it in an attractive style, with a quiet simplicity, a frank openness, and an unaffected religiousness which give it a considerable charm. His ready response to the invitation from the directors of the London Missionary Society to revisit Madagascar, when the death of the persecuting Queen once more opened the way for the prosecution of Christian labours, revealed the spirit of the man, his sincere love for the work, his high sense of loyalty to duty, his subordination of merely personal and selfish considerations to the interests of that holy cause to which his life has been consecrated. He might very naturally have desired retirement and quiet in his declining years; he had already won his laurels as a faithful missionary, and could not expect to enhance a reputation already high and honourable; and there were difficulties about the work itself from which he might have shrunk without exposing himself to any impeachment of his courage and devotion. But all such feelings yielded to the strong conviction that duty required him to obey the call. His long experience, his previous acquaintance with the island and the Christians there, and his prudent and conciliating spirit, marked him out as eminently fitted for the office, and in the spirit of a faithful Christian worker he "took no counsel with flesh and blood." His mission was singularly prosperous, and though the leading facts were communicated from time to time through the usual channels of missionary intelligence, yet the present continuous narrative of his difficulties and successes gives a more adequate idea of the character and results of Christian work in the island, and will be acceptable, not only to those who are interested in the missionary enterprise, but to all who can appreciate the grandeur of true spiritual heroism. There is no attempt to create any sensation, and the book owes its charm to the intrinsic interest of the facts rather than to any artistic skill in their grouping and arrangement. A "plain, unvarnished tale" is all that Mr. Ellis has attempted, and, in fact, all that he needed to attempt, for there is quite enough in the simple statement to attract and instruct the thoughtful reader.

From his first arrival in the island, Mr. Ellis was struck with the contrast between the manner of his reception and that with which he had been welcomed on previous occasions. Before, he had been an object of suspicion, his movements were jealously watched with suspicion, and his intercourse with the Christians in particular was regarded with disfavour, restricted to the utmost possible extent, and subject to the most rigid surveillance on the part of the Government. Now he found himself an honoured guest, whose arrival was eagerly expected, for whose journey to the capital suitable provision had been made, and to whom the King and the Court were prepared to pay the attentions usually accorded to none but the most distinguished strangers. He was not, however, deceived by fair appearances, and soon discovered that the reports which had been sent to England gave too flattering a view of the character and position of the young monarch. He found him possessed of many promising qualities, firmly determined to reverse the policy of his cruel mother, convinced of the policy of promoting friendly intercourse between his people and European strangers, interested in the marvels of our civilisation, and anxious even for better instruction in the Gospel. But there was no indication of any understanding of religious truth, and still less of a spiritual sympathy with Christianity or a desire to submit himself to its great law of purity and love. Very sad and touching is the story of the gradual degeneracy of this young man. The characteristic qualities of the savage nature were strong in him, and its worse elements had been

strengthened by the unfortunate circumstances in which he had been trained. He was very amenable to good influence at certain times, but when his fear or prejudice was aroused, obstinate and immovable. His passions were strong, and unfortunately were fostered by constant indulgence. His child-like credulity laid him open to the appeals of the upholders of the old superstitions; and thus, though at times there seemed to be much of promise about him, he disappointed the hopes of his true friend and rushed on madly to his own destruction.

Mr. Ellis's account of the political parties at the capital, of their intrigues and conspiracies, and of the events which led to the murder of the King, is done with considerable skill, and affords a graphic picture of the political life of such a community. The part which he had to sustain was one of no ordinary difficulty, and which exposed him to imminent peril of his own life. He was the friend and counsellor of the King, and was therefore regarded with dislike by all who were opposed to him, and especially by the upholders of the old idolatry, alarmed at the spread of Christianity, indignant at the unwillingness of the King to enter into their plans, and ascribing this reluctance to the influence of Mr. Ellis. There can be little doubt that he was in extreme danger. Party spirit ran high, and though it was impossible to foresee the course which events might take, or who would be the victims, it was not improbable that the stranger who had a position exposing him to the jealousy of all the factions would be sacrificed. On one occasion a party of dancers, organised by the idol-keepers for the express purpose of finding an opportunity to take his life, arranged for a visit to the palace while he was there, in the hope of accomplishing their purpose. For more than a week there were daily left at his door or window death tokens, something like the warnings sent to obnoxious landlords by Irish Whiteboys, indicating the fixed determination of his enemies. But his courage never failed him, and it is manifest that throughout he comported himself with singular prudence. The difficulties of the crisis were great, and it was fortunate that at such a time the directors of the society were represented by a man so singularly qualified for the post.

Among the most interesting portions of the volume are the records of the martyred Christians, and of the manner in which the native churches organised themselves and conducted their procedure during the period when they were deprived of their European instructors, and exposed to all kinds of difficulty and opposition. Mr. Ellis was early taken to the scene of some of the most remarkable events in the great persecution, and naturally found a melancholy interest in visiting the spots which must ever be sacred in the memory of the Madagascar churches, and in conversing with those who had either themselves been exposed to extreme peril, or whose relatives had fallen victims during that period of darkness and terror. He gives us the genuine autobiography of one of these martyrs, marked by a singular gentleness and meekness on the part of the sufferer. The heavy iron ring which any of our readers who were present at Exeter Hall last year must have seen, was worn round the neck of an eminent Christian, whose whole family, with one exception, suffered. "His father was a Christian, and died in chains. Two of his sisters also were Christians, and they died in a similar manner. His brother also wore such fetters for four years, and through the mercy of God survived, the only one out of a whole family of martyrs who lived through the ordeal. I have seen some of these surviving sufferers, helpless, emaciated, bedridden, with scars and wounds in their flesh, but with peace, hope, joy, glory in their souls. I never heard from them a single expression of vindictive feeling, or of any wish for evil to come to those who had inflicted all this torture upon them." Mr. Ellis has a strong affection for these simple-minded, earnest Christian people, who have passed through so severe a tribulation, and maintained their loyalty to the Lord whom they had learned to love as a Saviour and a Friend through the whole; and it is impossible, after reading his very striking sketches, to doubt that in Madagascar we have one of the most remarkable proofs furnished by these modern times of the power of the Gospel. It is easy enough for the sceptic to scoff at some of the results of missionary enterprise, to allege that the conversions are in the majority of cases more nominal than real, that the professed Christians have a very imperfect knowledge and a very superficial faith, and that they have generally been influenced by selfish motives. But such reasoning is utterly confuted by a case like that of these Malagasy, who

showed not only a noble heroism under trial, but a wonderful skill in the arrangement of their own Christian institutions. The following sketch of the Tarpeian Rock of Antananarivo will be perused with great interest:—

"There were other places and scenes of deep interest which engaged my attention, and which, for reasons already stated, I had no opportunity of closely inspecting during the time of my first visit to the capital. In the early part of one memorable day I had visited the upper portion of the rock at Am-pa-ma-ri-na-na, the place of public execution, on the western side of the city, where in 1849, fourteen Christian men and women had been hurled over the edge of the precipice on account of their faith. This Tarpeian rock of Antananarivo is a precipitous part of the western side of the massive hill of granite on which the city is built. The uneven ground stretching eastward of this pile of rock is covered with houses. A narrow path runs north and south along the western edge, which for above two yards from the outer extremity of the path is bevelled or rounded off, forming a sort of projecting curve. From this the rock bends inwards for a depth of about fifty feet, where it rests upon a lower stratum. This, which projects still further out, is then bevelled or rounded off, curving slightly inwards for a second depth of about fifty feet. Below this, broken masses of rock are heaped up for about the same depth; so that, viewed in profile, the precipice exhibits two successive rounded ledges of rock, with a mass of broken fragments of stone at the base, the whole at least a hundred and fifty or sixty feet below the upper edge. The upper part of the rocky ledge is now overgrown with vegetation, principally with the prickly pear—*Opuntia Ficus indica*—which grows most luxuriantly in the neighbourhood; but at the time when the precipice was used as a place of execution, the rock was said to have been destitute of all vegetation.

"When I left the king in the afternoon, I had intimated my wish to see the lower portion of the rock, and as the path was difficult, he kindly sent his palanquin and bearers with me. I was, however, soon obliged to alight, on account of the steepness of the descent and the slippery nature of the face of the rock over which we had to pass. On reaching the ground below, I was struck with the appalling aspect of the place. Large blocks and rugged fragments of granite of different sizes lay confusedly heaped up at the base of the precipice, and must have fearfully broken and mangled the bodies falling from the upper edge. A cluster of peach trees, about twenty feet high, were growing a few yards further to the west, and my companions remarked that when the victims came straight down from the second ledge they fell among the broken stones, but that if they bounded from the ledge they struck the trees and fall amongst them, adding that they were generally killed by the fall.

"An involuntary shudder passed over me as I looked up from ledge to ledge, or gazed on the jagged and pointed fragments of granite, lying at the foot of the precipice, but it appeared to me more fearfully appalling to look down from the upper edge than from the rocks below. The victims, it is true, could not see any part of the rock beyond the slanting edge on which they stood; but they knew the projections against which they must strike, and the bed on which they would fall. And this was the place at which, on the 23rd of March, 1849, fourteen men and women were hurled down the rock of death, their only crime being their refusal to abjure the name of Christ, and to swear by the idols of the country."

Mr. Ellis's mode of treating these native pastors was thoroughly wise and Christian. While seeking to give them the full benefit of his own larger knowledge and riper experience, he claimed no authority, and repudiated the notion of being able to impart to their ministry a validity which it had not before possessed. Perhaps it is hardly wonderful, however, that those who believe in the Apostolical succession should look with some jealousy upon the work which has been done here by what they regard as unauthorised labourers, and should desire to see something more in harmony with their own views. Our space will not allow us to enter into an examination of the points at issue between the Bishop of Mauritius and the London Missionary Society. The directors of the latter may very reasonably desire that the minds of the simple-minded but true-hearted people, among whom their missionaries have been privileged to gather such precious fruit, should not be distracted by the teachings of those who would throw discredit on the very men from whom they have received the Gospel of Christ. They have rightly protested, therefore, against the proposal of the Bishop to set aside the understanding, the account of which is given here, as to the division of labour in the island. But having done thus much, it is for them to preserve a passive and dignified attitude, earnestly continuing to do their own work and eschewing needless controversy. It will be melancholy, indeed, if Madagascar should become the field for a similar display of ecclesiastical folly and pretension to that which the Bishop of Honolulu has perpetrated, but if it be inevitable, the only thing is to guard as far as possible against the evils by which it can hardly fail to be attended. We still hope better things of the Bishop of Mauritius, whose intercourse with Mr. Ellis appears to have been friendly and frank. There are many points on which we should like to have entered more fully, as for example, the conduct of the French, the general policy of the new government, some of the interesting scenes in connection with Mr. Ellis's intercourse with the native Christians, and some of the sketches of the island and its people. But we

* *Madagascar Revisited: describing the Events of a New Reign, and the Revolution which Followed, &c.* By the Rev. WILLIAM ELLIS, author of "Polynesian Researches," &c. With Illustrations. London: John Murray.

must forbear, and we regret the necessity the less, as we feel sure that a book so attractive must find its way into the hands of all lovers of Christian missions. We must therefore take our leave of Mr. Ellis, again expressing our admiration of the spirit which led him to undertake the mission, of the wisdom with which he executed it, and of the skill with which he has narrated its history.

WORKING MEN AND PUBLIC WORSHIP.*

These sermons are a fitting memorial of the Working Man's Sunday. If all the special discourses delivered that day had equalled them in breadth of view, kindness of feeling, and Christian dignity, there would be far more ground for hoping, than we fear is reasonable, for a large accession of skilled mechanics to our churches. The volume is the product of diverse minds, each looking at a common subject from a different stand-point, but as a whole exhibiting in many essential respects, a remarkable congruity of sentiment and purpose. None of the discourses are elaborate or ambitious, but brief, plain, direct, and singularly free from those theological characteristics to which such general objection was taken by the London Coffee-house speakers. Nor are any of them amenable to the charge of "shooting above the heads" of those to whom they are addressed or refer. It is rather by accident than design that these sermons of clergymen moving in spheres so different have been collected within the same covers. But each—whether Episcopalian, Presbyterian, or Independent—has in this instance found a common platform from which all can speak in unison on the verities of the Christian faith; and if, as we hope, this volume should find its way into the hands of those non-church-going censors who profess to be scandalised and hindered by sectarian differences, they will discover the breadth of the foundations on which Christian ministers, spite of ecclesiastical distinctions, can together stand in pleading the claims of a common Gospel. It is no slight advantage of the discussions which have arisen on the neglect of public worship by working men, that they have not merely helped to promote a better feeling between those within and without our churches, but to smooth down sectarian distinctions among the disciples of Christ.

Four of these discourses present under various aspects the claims of Jesus Christ as a spiritual Teacher and Master. Without direct reference to the accusations brought against the Christian ministry, or to the Conference he had lately attended, Dean Stanley, in his Westminster Abbey sermon, dwells upon the external proofs of the Divine mission and authority of the Saviour—His active beneficence, His message of mercy to the poor, and the blessedness of those who become His disciples; those human attributes of the Divine Founder of Christianity which are best adapted to satisfy the spiritual cravings of the soul, and most affect practical life. It is a theme which, handled with the skill and persuasiveness of the Dean of Westminster, the poorest and most illiterate can understand; for, as he beautifully says, "This sympathy, this cordial fellow-feeling, this community as it were of flesh and blood, between Christ our Saviour and the labouring, toiling, poverty-stricken, struggling, perhaps disaffected, uneasy portion of mankind, is the proof, the living eternal proof, to them, if to no one else, of the vitality, the immortality of His religion." The sermons of the Rev. E. White and Dr. Hamilton are founded on the same text, "And the common people heard him gladly." With characteristic earnestness, directness of purpose, and force, Mr. White expatiates on the specialities of Christ's teaching—His sincerity and disinterestedness, the spiritual depth of His doctrine, His freedom from the affectations and peculiarities of priesthood, and a Divine compassion which won the hearts of the multitude; and he draws the conclusion that when Christianity goes back to its primitive form, and the churches lay aside their sectarian peculiarities, their class-worship, their absorption in the traditions of their fathers, the common people will gladly hear their ministers. Dr. Hamilton, with refined eloquence and in felicitous diction, speaks of the triumphs of the Gospel, and its all-pervading influence upon society since the Christian era, and he touches lightly upon some of the defects of religious teaching in the.

* Sermons Preached to Working People, chiefly on Sunday, February 24th, by the Very Rev. Dean STANLEY, R. W. DALE of Birmingham, the Revs. S. MARTIN, E. WHITE, Dr. HAMILTON, H. ALLON, A. MACKENNAL, and MARK WILKS. Revised by the Authors. London: Arthur Miall, 18, Bouvierie-street, Fleet-street, E.C.

present day. One reason, he says, why the common people heard Christ so gladly was that they understood Him so thoroughly. Did space permit, we should be tempted to quote several passages from this beautiful discourse, but can only find room for the following reference to the obstacles which widening class distinctions present to the spread of the Gospel among the industrial classes:—

"The working people grow up remote from the wealthier classes, and their ideas, pursuits, sympathies, are peculiar to their own order, and all lie within themselves. A scholar or a gentleman steps in and gives them a lecture or entertainment, nay, speechifies about the dignity of labour and the rights of industry, and they are pleased; they applaud and are grateful, but after all they are not congenial. Although a friendly visitor, he is still an alien; porcelain patronising common clay; a Barberini vase, conscious of his classic pattern, amid surrounding pigs and pipkins. And they are not far wrong. Where the friendship is so late of being formed, where childhood and youth passed in a different atmosphere, and beneath far-sundered skies, there may be the utmost good-will, but there will be distinct nationalities; the finest philanthropy will often be at fault by reason of imperfect sympathies. And, just as it is principle rather than fellow-feeling which actuates the high-born Liberal when claiming a vote for the labourer; so, when the patrician clergyman or the Dissenting pastor, whose plebeian affinities have been expurgated by academic processes, attempts ever so hard to be at home with working men, it is too likely that on either side the effort will prove a failure. With a range of thought entirely remote from the classical and the cultured on the one side, and with a fastidiousness to which the 'common' is almost as repellent as the criminal, it is to be feared that the result will fall far short of His success whom the common people heard so gladly."

The aim of Mr. Wilks's sermon is to show that the Gospel is able to reconcile a man to God, to remove fear from the human spirit, to take away sin from his heart, to make a bad man good, that it is the highest moral power in the world, and has been sent, not for the benefit of any single class, but to be the common property of all. There are some very apt remarks on the Christian aspect of trade combinations. Mr. Martin's sermon, which is one of a series, is a special appeal to the wives and mothers of working men, and describes the beneficial influence they can exert in the family circle, and in inducing the stronger sex to attend Divine worship. Like all the productions of the minister of Westminster Chapel, it is full of practical wisdom and sound Christian advice.

The remaining sermons in this volume deal more directly with topics suggested by the London Coffee-house Conference, but we have space only to indicate their drift. To a congregation in Union Chapel, composed to a large extent of working people, Mr. Allon, while admitting the defects of existing religious institutions, eloquently vindicated their claims, and the disinterestedness of those who conduct them, and examined one by one the special pleas and excuses of the artisans in a just but kindly spirit. Mr. Mackenral looks at the Conference from a different point of view—the exalted position of the Church as "God's ideal of humanity," and the internal defects and shortcomings which prevent her from realising it. It is a sermon full of beautiful and suggestive thoughts, which Christian ministers and laymen may profitably ponder. Mr. Dale, of Birmingham, in his sermon—addressed to his own church—presents even a stronger claim upon the attention of his ministerial brethren. He does not seek to disguise the serious nature of the charges brought against the churches of the land—pastors and people alike; and he throws out many bold and faithful suggestions of reform with a view to bring in those who are out of the way.

It will be seen that this little sixpenny volume of sermons—which, it may be stated, is very neatly got up, and is a miracle of cheapness—has an interest for the churches as well as for those who hold aloof from places of worship. Ministers and laymen will find in it useful hints as to the best means of reaching the hearts of the poor, and improving their moral and social condition; working men may study here some of the highest aspects of that pure Gospel which is especially a message of glad tidings to the "common people."

BRIEF NOTICES.

The Massoreth Ha-Massoreth of Elias Levita: being an Exposition of the Massoretic Notes on the Hebrew Bible; or, the Ancient Critical Apparatus of the Old Testament, in Hebrew, with English Translation and Critical and Explanatory Notes. By CHRISTIAN D. GINSBURG, LL.D. (London: Longmans and Co.) This work is an explanation of the origin and import of the Massoreth. Dr. Ginsburg has placed English students of Hebrew under many weighty obligations; and it is certainly not the least important service that he has rendered, by the preparation of this interesting and helpful volume. He remarks in his preface, that "those who are acquainted with the fact that our Hebrew Bibles abound with marginal and textual

"glosses—to which even the Bibles issued by the Bible Society, which boasts that it circulates the pure Word of God without note or comment, form no exception,—"and who know that there is no guide in our language, or in any modern language, to these enigmatical notes, will welcome this treatise, written by the first, "and almost the only Massoretic commentator." The text has been carefully collated; and the learned editor hopes that the labour and trouble he has expended in appending book, chapter, and verse to every expression, in every list of Scripture passages, will help the student in his Massoretic studies. He also adds that he has actually "supplied the student with the most important parts of the Massorah, as may be seen from the index of the annotated passages," &c. There is a life of the author, Elias Levita, prefixed, which appears to have been made out with great care and devotion from the fragments of autobiography scattered through his works; thereby remedying errors and revising opinions that have been current amongst scholars in the absence of the information now definitely given. A story that all readers would gladly hear might be extracted from the history of this celebrated treatise during the Reformation period: but we necessarily refrain from attempting to tell it. We offer hearty thanks to Dr. Ginsburg, who gives us books that can bring no adequate reward to their author, but can and will establish his claim to the remembrance and gratitude of scholars universally.

The Works of Henry Smith. Including Sermons, Treatises, Prayers, and Poems. With Life, by THOMAS FULLER, B.D., and other Biographical Notes. Vol. I. (Edinburgh: Jas. Nichol.) The reproduction of the works of "the silver-tongued preacher," Henry Smith, will give universal pleasure. He has become much better known in our own day than he has been at any period probably since Fuller wrote him down as "but one metal below S. Chrysostom himself." The supplementary notes of the editor contain a variety of biographical particulars which have been gleaned with diligence, and which probably exhaust the materials now existing for the portraiture of the man and his life. The editor has corrected the errors of his predecessors as to the date of Smith's death; and remarks on certain typographical errors, in sentences in which he will see the printer has amusingly distorted dates. Thus, it is said that the text employed is that of an edition of 1575, which is a reprint of Smith's works—some of them posthumous—notwithstanding that he did not die till 1591; and which edition of 1575 the present editor has corrected by means of older editions, especially that of 1599. This error of date is several times confusingly repeated. The present edition will contain all the prose works of Smith that there is any reason to suppose ever to have existed, and Sylvester's translation of some of his Latin poems. We believe it is beyond question the completest and the most accurate, as it certainly is the most suited to the library, that has ever been produced.

Adventures of a Griffin on a Voyage of Discovery. Written by HIMSELF. (Bell and Da dy.) This is said to be the record of incidents and adventures at sea and on foreign shores, which made up the main experience of a young artist who held the appointment of draughtsman to a Government expedition to carry on the survey of Torres Straits and the Great Barrier Reef on the coast of Australia. It seems written with truthfulness, and is free from the wild combinations that often are to be found in imaginary travels. There is abundant variety of interest, much good sense, and not unimportant pieces of information in the work. It is largely illustrated, and effectively so; the original sketches of Mr. Melville having been transferred by himself to the wood. It is a thoroughly recommendable boys' book.

The Dark Year of Dundee. A Tale of the Scottish Reformation. (T. Nelson and Sons.) Truly "a tale of 'fact'—the lights thrown back on the facts being historically consistent, and clear and strong. It is the fine story of George Wishart,—and "no alloy of fiction" mingle with the delineation of that grand figure; although the subordinate persons and the invented incidents make up a tale that enchain us till we had read it through. It will delight, and is well fitted to purify, its readers.

The Fire-Ships. A Story of the last Naval War. By H. H. KINGSTON. Illustrated Edition. (S. Low and Co.) This is capital—one of the best books of one of the best writers for boys. A strange legend heard in the Shetland Isles is the thread with which Mr. Kingston has connected events belonging to history rather than fiction, and has constructed a work of great merit and interest.

The Last Chronicle of Barset. By ANTHONY TROLLOPE. Nos. 1-16. The sixteenth number completes the first volume of Mr. Trollope's new story, and affords us a fitting opportunity for bearing our testimony to the remarkable power which he has shown of awakening our interest on behalf of the old and well-known characters of his story. There is an old Latin proverb which warns us against "bis crambe repetita," and it is a somewhat dangerous venture for an author to give the world a series of stories having a close relation to each other. But difficult as it is to work out such an idea successfully, Mr. Trollope has certainly accomplished it. His new readers, and probably some of his old ones also, might have been somewhat puzzled by the frequent allusions in this last chronicle to some of its predecessors, but the author has taken care to intro-

due such brief and apparently incidental explanations as render his new narrative intelligible. So thoroughly life-like and attractive are his characters from good old Mr. Harding downwards, that there are few indeed who will not be glad to renew their acquaintance with so interesting a company. Of the real merits of the story we shall speak more fully at its completion. Meanwhile, if our readers enjoy as thoroughly as we have done the scenes of mingled humour and pathos in which this book abounds, they will thank us for the recommendation which we give them to lose no time in getting, if they have not already done so, this very charming and suggestive story.

Sketches of Scripture Characters. By the Rev. ANDREW THOMSON, D.D. (Edinburgh: Johnstone, Hunter, and Co.) Dr. Thomson's is a very useful, practical work, indicating a considerable power of bringing out the leading features of a character and the salient and suggestive points of a Scripture narrative. His selection of subjects is good, and his treatment of them, though popular, careful and discriminating. He writes in a pleasant and attractive style, and his publishers have secured for his book all the advantages which a clear readable type, good paper, and an elegant getting up can confer.

We have already noticed at considerable length Dr. CRAWFORD'S work on the *Fatherhood of God*, and therefore only draw attention to the appearance of the second edition as furnishing a testimony to its merit, and confirming our favourable estimate.

Under the Shadow. (London: James Nisbet and Co.) This is another selection from the "Note Book" of Mary Duncan, and is marked by the same characteristics as its predecessor. Rich in tender devotional reflections, and full of instructive views of the experiences of an earnest Christian heart, it is eminently calculated to be a book for the closet, ministering help to the tempted, consolation to the sorrowing, and stimulus to those who are striving after a fuller realisation of the higher enjoyments of spiritual life.

The Great Pilot. By the Rev. RICHARD NEWTON, D.D. (S. W. Partridge.) Nine excellent sermons for cottage reading. The numerous verbal illustrations of Scripture truths are vivid and happy. Much better would it be to circulate occasionally and with discrimination, even as a loan, publications of this character among the poor than to scatter tracts which have not been read by the distributor. We read these sermons with a relish, although that branch of literature is not new to us.

The Bible Pattern of a Good Woman. By Mrs. BALFOUR. (S. W. Partridge.) Taking the texts for her discourses from the 31st chapter of Proverbs, commencing at the 10th verse, Mrs. Balfour preaches twelve sermons to the wives of working men on domestic virtues, and the importance of having Christian homes. They savour rather too much of "sermonising" for our liking; but that is, after all, a trifling offence. Some people like being told of their faults by those who have a right to speak on such matters, and to those who are thus disposed, Mrs. Balfour has much to say that they may hear with great advantage. Her title to speak will not be disputed.

The Preacher's Counsellor. By ATHANASE COQUEREL, Translated from the French by the Rev. R. A. BERTRAM, Author of "Lectures on the Imprecatory Psalms," (London: Elliot Stock). In the conferences recently held between those who uphold and those who neglect public Christian worship, a charge has not seldom been made that the sermons inflicted on the hearers are monotonous, profitless, and insipid. We would that all preachers could take Mr. Coquerel as their "Counsellor," and set up to his lofty requirements; this charge could not then any longer be made with any honesty. M. Coquerel is well known as a most eloquent and successful preacher. His fame and an experience of forty years in the constant practice of his sacred art, give him a right to advise and warn his younger brethren in the ministry. This book of counsels seems to us to be more adapted to secure its end than many books of higher name and larger bulk. It aims directly at its object, and its suggestions and warnings are often felicitously commended and enforced by reminiscences of incidents in the writer's own career. M. Coquerel emphatically protests against the practice of extempore preaching by the young minister, and declares, without any reservation, that he who enters upon his ministry with the notion that his powers are such as to justify him in the adoption of this method, is ruined. Thorough and careful composition of every sermon is insisted upon, and the memoriter delivery of it is held to be far superior to every other. The composition and the committing to memory of sermons, honestly continued for many years, are the only means of attaining facility and force in extemporaneous address. In giving this advice, it is assumed that the preacher is under the necessity of preparing only one complete sermon a week. A heavier tax than this on the powers of the minister is considered to be injurious to him, and not required for the purposes of worship. The custom of allegorising texts of Scripture, once so dear to many of the old divines, and not altogether exploded now, is unequivocally condemned; while the occasional use of exegesis of passages of Scripture, not pedantic or very laboured, is held to be of great value. Many very good suggestions as to the plan and composition of sermons are given. The preacher is reminded that "a sermon is

"made not to be read, but to be delivered and heard, and that eloquence is a thing profoundly personal." The "two fundamental rules for the composition of a sermon are method and gradation." The counsels of M. Coquerel are well rendered into English by Mr. Bertram, who also adds a preface to the volume.

The Beloved's Little White. By the Rev. WILLIAM FRASERSON, A.M., Minister of the Free Church, Elton. (London: J. Nisbet and Co.) Under the wing of this sentimental and fantastic title it has been found possible to bring a series of discourses on the incidents and characteristics of the Christian's experience in this life. As another literary feat, the subjects of these discourses are expressed by single words, each of which begins with the letter "w":—e.g., The Christian's life upon earth is a little while of "warning," "working," "waiting," "watching," &c., &c. It will be, of course, anticipated that the words of the peculiar title allude to the verse in John's Gospel, "A little while, and ye shall not see me," &c. We cannot but think it a great mistake, and an indication of want of taste to impose on such a verse the duty here assigned to it. The author does not, however, consider that he has used these words in their primary meaning, but that they may bear this "secondary meaning in reference to the present state of the church upon the earth." We gladly acknowledge that the discourses themselves are much better than their title. They cover a wide range of Christian experience, and will afford much pleasant and profitable reading to those whose "little 'while' of waiting and watching is one of weariness and weeping.

Discourses by the late Rev. David Duncan, Minister of the United Presbyterian Church, Harrogate, with a Memoir of his Life. Edited by his BROTHERS. (Edinburgh: W. Oliphant and Co.) These sermons have been selected from those preached by Mr. Duncan in the ordinary course of his ministry. They are sound and searching, and contain the products of much thought, logically arranged and clearly expressed. They are catholic in spirit, generous in tone, and indicate the possession by the preacher, not only of large Scriptural knowledge, but also of considerable acquaintance with other sources of mental affluence. Of a higher range than many published sermons we have seen, they are forcible, not diffuse, and can be read with interest from beginning to end. In the composition of his discourses Mr. Duncan would have had the hearty approval of M. Coquerel, for "he was accustomed to devote the greater part of the last three or four days of the week to the preparation of his lectures and sermons; and he almost always composed them in the way of writing, wrote them with great exactness, and carefully committed them to memory." The memoir prefixed to these discourses gives an interesting account of Mr. Duncan's active, earnest, and devoted life. Mr. Duncan died in June of last year, in the thirty-ninth year of his ministry.

Memorials of Charles March, Commander R.N. By his nephew, SEPTIMUS MARCH, B.A. (London: James Nisbet and Co.) Captain March was a skilful and dauntless seaman, and, yet more, he was a fervent and fearless Christian. A great part of his life was spent upon the ocean. He visited almost all parts of the world, and still, wherever he went, on board ship and in strange ports, his great aim was to check evil, disseminate copies of the Scriptures, and show the surpassing attractions of the Christian life. The young sailor's first experience at sea was a notable one. He had a share in the perils and honours of the expedition under Lord Exmouth against Algiers for the suppression of the cruel piracies then so common. The latter part of his active life was spent in the merchant service. To give a better idea of the ardour of this good man, and of his anxious desire to "sow beside all waters," we may mention that it was one of his acts which excited the bitter scorn of, we believe, Thackeray. This was the enclosing of tracts in empty bottles, and committing them, well corked up, to the sea, in the hope that they might be picked up by wayfarers, and prove a means of good. These memorials are written by a loving and admiring nephew. They contain many graphic pictures of life in other lands, and of the perils of the sea; and vividly do they set forth the beauty and the truth of a consecrated life.

BOOKS RECEIVED.

The Roots of Ritualism and the Remedy (Macintosh). Ritualism, or True Church Views (Dalton and Lucy). The Twin Records of Creation (Lockwood and Co.). Our Schools and Colleges (Hardwicke). The Beloved's Little White; The Intermediate State and other Discourses (Nisbet and Co.). Our Father's Business, by Thomas Guthrie, D.D. (Strahan). Letter to Lord Cranborne on the Ingratitude, Injustice, and Breach of National Faith to the Rajahs of Coorg, by R. M. Martin (Clowes and Sons). Memorial of C March, R.N. (Nisbet and Co.). The Water of Life, and other Sermons, by the Rev. Charles Kingsley; Bible Teachings in Nature, by the Rev. Hugh Macmillan (Macmillan and Co.). Coming Wonders expected between 1867 and 1875, by the Rev. M. Baxter (S. W. Partridge). The Joint-Stock Companies' Directory, 1867 (Barker and Sons). Fenians, Informers, and Habeas Corpus (Freeman). "God Save the Green," a Few Words to the Irish People, by Mrs. S. C. Hall (S. W. Partridge). Essays on Reform by various Writers (Macmillan). One God the Father; or, The Strict and Proper Monotheism of the Gospel Vindicated, by T. N. Barham, M.A. (Whitfield, Green, and

Son). The Resurrection and the Sabbath; or, The Rest of the Seventh Day (Westerton). Farewell Address to the Anthropological Society, by James Hunt (Trübner and Co.). The Purchase System in the British Army, by Charles E. Trevelyan, K.C.B. (Longmans). Our Cousins in Australia (Nimmo). The Midshipman and the Minister (Hamilton's). When Were our Gospels Written? by C. Bradlaugh; The Bible, what is it? by Iconoclast (Austen and Co.).

THE JAMAICA BISHOPS.

(From the *Kingston Morning Journal*.)

Our Bishops! Where are they? Such would be a fitting lament of the Church at the present time—a time more critical, perhaps, than any other in its whole career. Weakened in its hold upon the Government, pressed by enemies from without, and betrayed by greater enemies from within, torn by factions in the governing body—envying one another, jealous of one another, striving against one another, hating one another; its shovel-hatted dignitaries and its meek-faced curates alike making exhibitions of their impiety, their want of principle, their want of devotion to the great cause to which they vowed to devote themselves. In such a state of things which unmistakably marks out the overthrow of the Church, if a timely correction be not applied, the question recurs, "Our Bishops, where are they?" Where is he of Jamaica, on whose faithlessness to his sacred trust must be charged all the evils that have overtaken the time-honoured institution?—he of Kingston, to whose erratic mind must be attributed the confusion into which ecclesiastical affairs have fallen, where is he? The Bishop of Jamaica, lost to a sense of the dignity of his high position, is willing to be on the tramp to the continent and back to England any number of times, or from one part of the kingdom to another, in fulfilling little engagements for deaf and blind bishops who are unfit to discharge the duties of their sacred offices, and yet have not enough devotion to the cause of their Divine Lord and Master to induce them to abandon trusts which they are no longer worthy of, into other hands—into the hands of men with vigour of body, piety of mind, and singleness of purpose, to render them useful servants in the great vineyard of Christ. Of course they will not retire whilst there is a Bishop of Jamaica ready to be the *locum tenens* of any bishop who is willing to pay for his services—who is ready to serve anyone who will engage him, no matter to what school of theologians belonging, whether High Church or Low Church, whether Ritualists or non-Ritualists—who is unmindful that his own duties in his own legitimate sphere of action are abandoned, and the Church, of which he is the head, is left to fall to decay—who can obtain a deputy in a Bishop of Kingston, from the date of whose suffraganship the decline of the Church's influence and power commenced—and who is of too erratic a mind to remain at any given place for any given time—too much disliked, if not despised, by the clergy under him, to be able to exercise that wholesome influence over them so necessary to the Church's welfare. The consequence is confusion and impending ruin.

Our bishops—we have two of them—where are they? There is no mystery about it, they are both in England, where they have no right to be. The Bishop of Jamaica has long ceased to have any connection with the diocese beyond that which the title he bears maintains. He is *de jure* Bishop of Jamaica, *de facto* bishop anywhere that he can get employment not repugnant to the office to which he was consecrated. The Bishop of Kingston is not much better. He does not seek employment but ease and enjoyment in England. He is sometimes present in Kingston, chiefly when he has to perform a certain service at the public treasury, which duty discharged, he invariably takes the packet for Southampton, leaving the ecclesiastical offices in which he acts only as deputy to be discharged by other deputies. Can the church ever prosper under such government? Can it ever remain free from the scandals related of too many of its clergy? Can it maintain its hold upon the affections of the people who worship within its pale? Can it stand out in its claim to be supported by taxes wrung from an impoverished, and day by day more overtaxed, people? Can it make good its right to continue an appanage of the State? This last, is the great question with which the united public have to deal—whether a Church that is true neither to itself nor the public shall continue to draw 30,000*l.* a year of the public money? Whether in face of that universal bankruptcy policy of finance, which the Hon. Mr. Rushworth has inaugurated, men of all classes and all creeds and denominations can go on submitting to an incubus that swallows up more than a third of the public revenue? The Finance Secretary has laid on an additional burden of 20,000*l.* upon the taxpayers, and his reply to the Hon. Mr. Moncrieffe when he protested against taxing the starving poor in Kingston and Spanish Town who occupy houses under the value of twelve pounds per annum—"You can't protest—if you object you must divide the Board," shows at once the honourable gentleman intends to depend for success more upon the strong hand by which he is supported than by the wisdom of his measures. Could he not by means of the strong hand have severed for ever a connection which entitles the Church Establishment to £30,000, in round numbers, of the people's money? Would he not have saved the amount and half as much again that he is about to levy in additional taxation? Some will say this would have been wrong in principle; but we maintain it would have been as right in principle as the whole fiscal policy adopted by the Secretary of Finance. The question as it affects the whole country is to cast the Church upon

its own resources and relieve a truly overtaxed people of the burden of supporting it. As it affects Churchmen, the question is to compel one of the two bishops to remain in Jamaica, to ensure the good government of the Church, and pave the way for deserving voluntary support when it is deprived of the support of the State.

What is the strict line of duty marked out for all Churchmen to pursue, in order to ensure the future well-being of the Church?—Why, to make a united and determined remonstrance against the neglect of both the Bishop of Jamaica and the coadjutor Bishop of Kingston. Let them petition the Queen and Parliament in the matter, and show that Bishops Spencer and Courtenay are doing nothing in return for the large sums of money which they draw annually from the Imperial treasury, and that owing to their neglect the Church has become in itself a source of weakness, and has already sunk to a position in usefulness and importance far below the standard maintained by any of the Nonconformist bodies.

Court, Official, and Personal News.

No bulletin respecting the Princess of Wales has been issued since Thursday last. On Saturday, in answer to inquiries at Marlborough House, it was stated that her Royal Highness remained about the same, no change for the worse having occurred since the preceding day. On Monday it was announced that there was an improvement.

Saturday being the anniversary of the death of the lamented Duchess of Kent, her Majesty and the Royal family went in the morning to Frogmore, and visited the Duchess's Mausoleum, and her Majesty gave permission for it to remain open for a space of time, to enable the attendants and servants of the Duchess to visit the tomb of their revered mistress.

Lord Robert Montagu has been appointed Vice-President of the Council, in the room of the Right Hon. Henry Corry.

Mr. Lowe intends to move on the 5th of next month—“That this House dissents from so much of the minute of the Committee of Council on Education as provides for an increase of the grants now made to primary schools.”

The *Tablet*, in mentioning that the Earl of Gainsborough has been appointed Lord-Lieutenant of Rutland, remarks upon the fact as another proof that under the present Government the principle of Catholic exclusion of which so much has been said is not in force.

Mr. Alfred Harris, of Bradford, recently invested the sum of £3,100 in the names of trustees, for the erection of a fever hospital in that town, and this noble example has just been followed by Mr. Titus Salt, who has made the munificent contribution of 5,000/- towards the object.

Mr. Pownall, the chairman of the Middlesex Quarter Session, is to receive the honour of knighthood.

The Earl and Countess Russell received the Earl of Morley, the Right Hon. W. E. and Mrs. Gladstone, and a select party at dinner on Thursday evening at their residence in Chesham-place.

The Queen of Denmark arrived on Monday evening at Marlborough House from the Continent, on a visit to the Princess of Wales.

The *Gazette* contains a list of eighty-nine promotions and appointments to the Order of the Bath, all in the military division.

We understand that the Rev. John Stock, of Devonport, has had the honour of presenting, by permission, a superbly got-up copy of his new work, “The Child’s Gospel,” to the Queen; and that the offering has been most kindly and graciously received by her Majesty. The rev. gentleman has also been permitted to present a similar copy to the Princess of Wales, which has been cordially accepted by her Royal Highness.

Miscellaneous News.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, ISLINGTON, N.—Number of patients for the week ending March 16, 1,006, of which 189 were new cases.

THE FORTHCOMING BUDGET.—The *Post* gives a sketch of the absolute requirements of the Budget. For the current year of 1866-67 the revenue will probably be 200,000/- better than the estimate, and the expenditure 300,000/- less; so there may be expected a surplus in 1866-67 of nearly 500,000/-. But for the year ensuing we have a result of 2,008,000/- estimate for army, naval, and civil more than Mr. Gladstone sanctioned last year; and thus, in spite of revenues growing at a rate of 2 per cent. per annum, there must occur a deficiency of a quarter of a million.

SUDDEN DEATH IN A CHAPEL.—On Sunday evening a terrible event occurred in Salem Chapel, Wakefield. The Rev. J. S. Eastmead, the minister of the place, is now, on Sunday evenings, preaching a series of sermons to working men. Last Sunday evening one of these sermons was to be preached, and among the congregation was Mr. William Henry Thompson, maltster, of Thornes-lane. The singing of the first hymn had commenced when Mr. Thompson fell down in his pew, apparently in a fit. He was lifted up, but died immediately. The melancholy event put an end to the service.

THE TAXATION OF THE UNITED KINGDOM.—A return respecting taxation in the United Kingdom has just been issued. It gives the gross amount of revenue from customs, excise, stamps, land, and assessed taxes, and property and income-tax in each financial year from 1826-27 to 1865-66. The quin-

quennial totals are as follows:—1827 to 1831, 263,380,157/- 5s. 5d.; 1832 to 1836, 240,461,001/- 9s. 3½d.; 1837 to 1841, 244,441,279/- 19s. 1½d.; 1842 to 1846, 261,403,161/- 6s. 3½d.; 1847 to 1851, 271,243,756/- 16s. 0½d.; 1852 to 1866 (this includes five years and one quarter), 289,381,040/- 15s. 9d.; 1857 to 1861, 289,684,922/- 12s. 4½d.; 1862 to 1866, 283,350,391/- 10s. 1½d. The population increased from 23,190,529 in the first of the above periods, to 29,395,051 in the last period. In the first period the taxation per head was 2/- 5s. 5d., and in the last period 17/- 18s. 6½d.

WORKHOUSE INFIRMARY REFORM.—The *Lancet* Commission has again visited the different London workhouse infirmaries for the purpose of ascertaining the changes that have been effected in their condition since the commencement of the agitation. Among the most striking instances are the following:—At the Strand Workhouse the infamous carpet-beating has been done away with, and seven paid nurses have been appointed, whereas there were none but pauper nurses before. At Chelsea the space allowed for each sick person has been increased from 500 to 700 cubic feet; baths and water-closets have been erected; the guardians have undertaken to supply the medicines; and several paid nurses have been appointed. At Shoreditch, where the nursing (by paupers) was disgraceful, a large staff of paid nurses has been engaged. At Greenwich, many thousands of pounds have been spent in improving the buildings; five paid nurses are employed, and an additional surgeon has been appointed. At Lewisham, about £2,000 has been spent in structural and other alterations. At Bloomsbury five paid nurses have been engaged, a large quantity of ward furniture has been added, and a proper hot and cold-water service organised. At Bermondsey, the two wards which were most severely commented on by the Commissioners are now turned into a day-room; the drainage, water supply, and ventilation have been greatly improved; much ward furniture has been added, and three paid nurses have been engaged. At Holborn, the drainage, water supply, and ventilation have been greatly improved, and three paid nurses appointed. These and some other instances adduced in the present report are sufficient to show that giving publicity to the condition of the London workhouse infirmaries has been productive of much good; but the *Lancet* Commissioners point out that in none of the infirmaries has the improvement effected been anything approaching to the amount of change which was really needed; and, worse than this, they state that some of the most flagrantly bad infirmaries have not been altered at all. The story of the half measures adopted by one set of guardian boards, and the total inaction of others, affords the strongest argument which could possibly be offered for at least as comprehensive a measure of Poor Law Reform as that which Mr. Hardy now proposes to Parliament.

—*The Lancet*.

GOLDEN-LANE RAGGED SCHOOLS.—The twentieth annual meeting of the friends of these schools was held on Thursday evening in the hall of the Young Men’s Christian Association, Aldersgate-street. The Lord Mayor presided. In opening the proceedings his lordship referred to the fact that the schools were situated in a thoroughfare running from Golden-lane into Goswell-street. He thought that all who knew that locality could not but admit that there were few places in the metropolis which more needed such an institution in their midst. Until very recently it was a locality into which no policeman dare to enter, but thanks to the influence of such institutions as this a very great improvement had been effected. The place was still inhabited by a large number of needy persons, and from thence went forth a great collection of the young “Arabs” with which London was unfortunately so plentifully supplied. To reclaim these wild, untutored children was the main object of the Golden-lane Ragged Schools. For the last twenty years the friends of the schools had been at their laudable work. It was gratifying to remark the amount of success with which their labours had been accompanied. He thought an institution of this sort was worthy of the very best support of the public, and he only regretted that it seemed not to receive so much attention as it deserved. An idea of the amount of good which the institution was calculated to accomplish in a poor district may be judged from the various operations it carried on. They comprised a day-school for infants and juveniles, a week-evening school for boys, a week-evening sewing-class for girls, afternoon and evening Sunday-schools, a mothers’ weekly meeting, a free lending library for adults, a Sunday-evening Bible-class for young people, a penny bank, a band of hope, and city missionary’s meetings on Tuesday evenings, Sunday afternoon and evening. Anything more excellent than all these he could not conceive. From the report of the committee it appeared that the affairs of the institution presented an unusually encouraging appearance. The year 1866, almost unparalleled for the amount of distress and disease prevailing amongst the poorer classes, did not find an exception to the general rule in the neighbourhood of Golden-lane. An unusual amount of sickness and distress was prevalent, which had the effect of lessening to a large extent at times the attendance of the day-schools. Now, however, this state of things is happily being altered. The attendance is about as usual. Addresses from the prominent friends of the institution followed the reading of the report, and the proceedings wound up with a vote of thanks to the Lord Mayor for presiding.

HENRY VINCENT IN AMERICA.—Henry Vincent is receiving quite an ovation in America. The following is an extract from a notice of one of his lectures, in the *Hartford Evening Press*, of February 14th:—“Henry Vincent spoke on Wednesday even-

ing at Allyn Hall, on Cromwell, to an overflowing house of the most intelligent and sympathetic listeners the city can afford. He spoke for two hours, and during all that time held the house more perfectly entranced and excited than we ever saw an audience before in Hartford. At times, as he depicted the fight on Marston-moor—which was as fine a thing as ever we saw on any stage—the first successful onset of Prince Rupert, the flight of Yorkshire men and Kirkmen, the stand of Cromwell’s Ironsides and Lovely Regiments, the shattered cohorts of royalty, the turn of the tide and the victory of the Roundheads, when Cromwell put his foot on the first round of the ladder that raised him to the throne without a crown—the audience was fairly carried out of its own control, and broke out into excited cheering. Mr. Vincent gave no dry biography of Cromwell. The lecture was wonderful for the amount of information it contained. How much of old England it gave us! Pictures of the sweet rural life, the winding lanes, the hawthorns blooming in the spring, the cottages where roses grew, the eglantine over the porch, the close-shorn lawns, the old coaches and coachmen, the farmers, the little traders, the dandy, the cavalier, the round-head. What a series of photographic views. And yet these were only the ornaments of the lecture, the ripples on that serious tide which so irresistibly flowed on. It is quite impossible to analyse Mr. Vincent’s power as an orator here. Seeming to defy all rules, he produces all the effect of the most consummate art. We have no speaker at all like him in this country. He is original and singular. His variety is infinite, he touches all keys, humour, wit, sarcasm, pathos, sturdy manly feeling, indignation, liberty and religion.”

Gleanings.

The Easter Monday Volunteer review is to be held this year at Dover.

There has been a fortnight of snowstorms on the Yorkshire moors.

In America it is said there are 90,000 miles of telegraph, and in Europe, 60,000.

Whittier, the American poet, is said to be about to marry a widow whom he courted thirty years ago.

Why is a newspaper like a wife?—Because every man ought to have one of his own.—*American Paper*.

The Civil Service Estimates for this year include a sum of 2,079/- for the funeral of the late Lord Palmerston.

A farmer named Silley, living at South Damerham, Wilts, formally announces that he has changed his name to Egremont.

“It is very curious,” said an old gentleman to his friend, “that a watch should be perfectly dry, when it has a running spring inside.”

An Irishman, passing through a field of cattle the other day, said to a friend, “Whenever you see a herd of cows all lying down, and one of them only standing up, that one is sure to be the bull.”

“Don’t trouble yourself to stretch your mouth any wider,” said a dentist to a man who was extending his jaws frightfully, “as I intend to stand outside of it to draw your tooth.”

A person inquired at one of the railway-stations what time the 7.45 train would start, and was told at a quarter to eight. “Bless me!” he exclaimed, “you are always changing the time on this line.”

“Come, Tom, it’s ten o’clock; I think we had better be going, for it’s time honest folks were at home.” “Well,” was the reply, “you needn’t go, surely, on that account.”

Some one telling the famous Jerome Bignon that Rome was the seat of faith, “That is true,” said he; “but then faith is like some people, who are never to be found at home.”

Mr. Dancer has succeeded in making photographic portraits on collodion so small that they are wholly invisible to the naked eye, and 10,000 portraits might be introduced into a square inch.

An infant was found in the ladies’ first-class waiting-room at the Stafford station a few days ago. It was taken to the Stafford Union, and a bank-note for 200/- was discovered affixed to a portion of its dress.

Dr. Browne having long admired a very beautiful young lady, made a point of always giving her for his toast. Being once told it was time to change it, he replied, “I believe it is; for though I have been toasting her for these twenty years, I have not been able to make her brown yet.”

A young man wished to give his portrait to his lady-love. Being aware that her parents disapproved of his suit, and fearing that they might be angry if his picture were found in her possession, he wrote to the artist as follows:—“Dear Sir,—I wish to sit to you for my portrait. As it is intended for the eyes of one, personally, I wish it so painted that no one else will recognise it. Very truly, &c.”

As a surgeon in the American army was going his rounds examining his patients, he came to a sergeant of a New York regiment, who had been struck by a bullet in the left breast, directly over the region of the heart. The doctor, surprised at the narrow escape of the man, exclaimed, “Why, my man, where in the name of goodness could your heart have been?” “I guess it must have been in my mouth just then, doctor,” replied the poor fellow, with a faint and sick smile.

A HINT TO SMOKERS.—M. Melsens has found that tobacco from various countries contain nicotine in

very different proportions. In tobacco from some parts of France (e. g., the department of Lot) there is nearly 8, or 7.96, per cent. of nicotine, while Havannah tobacco contains only two per cent. He proposes to smokers a way of preserving them from the effects of the alkaloid, and advises them to put into the tube of the pipe or cigar-holder a little ball of cotton, impregnated with citric and tannic acids: as the smoke passes through the cotton it will deposit the nicotine therein, in the shape of tannate and citrate.

A GOOD MEMORY.—"Well, my child," said a stern father to his little daughter, after church, "what do you remember of all the preacher said?"—"Nothing," was the timid reply. "Nothing!" said he, severely; "now, remember, the next time you must tell me something he says, or you must stay away from church." The next Sunday she came home, her eyes all excitement. "I remember something," said she. "Ah! very glad of it," replied the father; "what did he say?"—"He said," she cried, delightedly, "'a collection will now be made.'"

FISH IN THE AMAZON RIVER.—Professor Agassiz, who has been lecturing on the zoology of South America in New York, says that the Amazon has not one fish in common with other freshwater basins; that in a little pool of a few hundred square yards he found 200 different kinds of peculiar fish—three times as many as in the whole waters of the Mississippi. In the Amazon itself he found 2,000 different kinds, of which he knew only 150 before he began his investigation. He found one fish that could not only creep on land—he had found it five miles inland—but climb trees, and he had brought down a fish and a bird by the same shot.

DUMPSOUNDERING.—A man of unblemished character was candidate for a large constituency, and the following means were used to get rid of him:—At a large public meeting, an elector got up and said, "I demand the exercise of my right to ask that candidate a question. Will he answer me 'Yes' or 'No,' like an honest man?" "Undoubtedly, I will." A most incautious promise, as the reader will guess. "Well, then," said the elector, "I ask that gentleman, Who killed his washerwoman?" What was the poor man to say? What yes or no could answer the question? He hesitated, he stammered—the meeting was against him; he was hustled out of the room, and to this day he labours under the grave imputation, to many people's minds, of having feloniously accelerated the death of some unfortunate, and perhaps ill-used washerwoman.

THAT'S VERY ODD.—A gentleman was recounting his travels one evening after dinner to a friend, and commenced in this way:—"When I was travelling in Russia I was attacked in crossing a forest by a pack of twelve wolves, and from my postchaise window I fired my revolver and killed the first wolf, and, strange to say, his companions stopped and devoured him, and then came on again to the fight. I shot another, and my postillion killed a third, both of which were devoured, and so we went on until only one wolf remained, and I killed him as we were entering the town, and I observed that he was immensely fat. He, of course, had devoured all his companions." "Dear me," said the friend, "that's very odd." "Very odd," said the traveller, "but not nearly so odd as that which happened on the following day. I was out shooting antelopes, and fired at one as he stood on the top of a crag, and, odd to say, the ball passed through his neck, and killed another which was standing on a crag a quarter of a mile off." "That's very odd," said the friend. "Yes, but the odd part of the story is to come. The report of my rifle so alarmed an old bear which happened to be up in a tree, that he fell to the ground, broke his neck, and died on the spot." "Well," said the friend, "upon my soul! that's very odd." "Yes, odd," said the traveller, "but not so odd as the sequel to my story. A thunderstorm came on, and I sought refuge in a hollow tree, and, to my horror, I descended into a nest of young bears, where I had not been very long when I heard a strange tapping, the unmistakable signs of the return of the she-bear. She ascended the tree and was descending the hollow. With the rapidity of lightning I seized her by the tail and plunged my hunting-knife into her haunches, upon which she started upwards, dragging me with her, and as she went down one side of the tree I escaped by the other." "Now, really, that's very odd," said the friend, "for it's the first time in my life I ever heard of a bear with a tail." "Yes," replied the traveller, "and it was the only time I ever met with one, and that's very odd."

Money Market and Commercial Intelligence.

City, Tuesday Evening.

Consols have been checked in their tendency to rise by the same considerations as weighed upon them last week, namely, the Fenian complications, the Eastern question, and the Reform *embroglio* in Parliament, which last engenders fears of a dissolution. Consols stand at 91 to 91½ for money, and 91½ to 91½ for account. The Government broker has again been in the market as a purchaser on account of the Sinking Fund.

The Bank of England's reserve of notes shows an increase of 293,600. A half-yearly dividend of 5½ per cent. was declared.

There is no change in the rates of money.

The January return of the Board of Trade has been issued, and in addition to the particulars for the month, it reports the declared value of the imports for the past year in comparison with those for the two previous years. The following are the figures:—

1864 Imports	£226,161,840
1865	219,393,987
1866	238,714,094

The following shows the value of the exports of British and Irish produce for the month of January in the several years:—

1864 Exports	£10,489,339
1865	14,354,748
1866	12,786,842

Thus it will be seen that the effect of the panic of 1866 is telling very decisively on the amount of British and Irish exports.

BANK OF ENGLAND.

(From Friday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 52, for the week ending Wednesday, March 13.

ISSUE DEPARTMENT.

Notes issued £23,236,960. Government Debt £11,015,100 Other Securities £8,984,900 Gold Coin & Bullion £8,960,960

£23,236,960 £23,236,960

BANKING DEPARTMENT.

Proprietors' Capital £14,553,000	Government Securities (inc. dead
Res. 3,839,857	weight annuity) £13,111,068
Public Deposits £8,287,911	Other Securities 18,604,404
Other Deposits 16,789,161	Notes 11,187,175
Seven Day and other Bills 502,283	Gold & Silver Coin 1,019,192
	£43,922,192

March 14, 1867. FRANK MAY, Deputy Cashier.

Births, Marriages, and Deaths.

BIRTHS.

MACBETH.—March 13, at Hammersmith, the wife of the Rev. R. Macbeth, of a son.

TOMKINS.—March 13, at 2, Duke-street, Newcastle-on-Tyne, the wife of Mr. Samuel Tomkins, of a daughter.

MARRIAGES.

GLAZIER—PAGE.—February 6, at Barisal, Bengal, by the father of the bride, Edward George Glazier, Bengal Civil Service, to Mary Ann, eldest daughter of the Rev. John C. Page, Baptist Missionary Society.

POCHIN—NICHOLS.—March 6, at the Dover-street Chapel, Leicester, by the Rev. T. Mayes, of Ashby-de-la-Zouch, Mr. John Pochin, hosiery manufacturer, to Emmaine, daughter of Mr. William Nichols, both of Leicester.

SAUNDERS—NOBLE.—March 6, at Melton Mowbray Independent Chapel, by the Rev. J. Twidale, George, third son of Mr. W. Saunders, to Miss Elizabeth Ann Noble, eldest daughter of Mr. Noble, Kettering.

DAVIES—EDWARDS.—March 12, at the Baptist Chapel, Presteign, by the Rev. W. H. Payne, Mr. W. Davies, of Combe, to Ann, daughter of the late Mr. Edwards, of the Noyadd, and niece of the late Mr. D. Rogers, The Rode.

BROWN—RICHARDS.—March 12, at Ebenezer Chapel, Albion-road, Hammersmith, by the father of the bride, assisted by the Rev. James D. Brocklehurst, of Wandsworth, Mr. Walter Brown, of Tottenham, late of Rickmansworth, to Miss Amelia Edgcombe Richards, youngest daughter of the Rev. John E. Richards. This being the first marriage in the chapel, a handsome Bible was presented to the bride by the deacons and friends. No cards.

NICHOL—READ.—March 12, at Needham-market Independent Chapel, by the Rev. J. Jenkins, Mr. William Nichol, of Notting-hill, London, to Hephzibah, daughter of Mr. Thomas Read, of Needham-market.

BENINGTON—HENSLEY.—March 12, at Brunswick Chapel, Bristol, by the Rev. Joseph Morris, Mr. Benington, of St. James's-barton, to Susanna, daughter of the late Mr. Richard Hensley, of Montpelier.

BROWN—DAVEY.—March 13, at Paul's Meeting, Taunton, by the Rev. Edward H. Jones, Mr. J. C. Brown, to Fanny, third daughter of Joseph Davey, Esq. The Lawn, Taunton.

FIELD—WICKENDEN.—March 13, at the North-street Independent Chapel, Taunton, by the Rev. Samuel Wilkinson, Mr. Harry E. Field of Birkehead, to Emily Sarah, eldest daughter of Mr. Benjamin Burt Wickenden, of Taunton.

HOWARD—EYRE.—March 14, at the Primitive Methodist Chapel, Bradwell, by the Rev. Mr. Openshaw, from the Isle of Man, Mr. Howard, to Miss Eyre, youngest daughter of Mr. Isaac Eyre.

BEITH—FLEMING.—March 14, at Grosvenor-square Presbyterian Church, Manchester, by the Rev. Alexander Beith, D.D., of Stirling, John Alexander Beith, Esq., to Janet, eldest daughter of the late David Gibson Fleming, Esq., Oak Bank, Whalley Range, Manchester. No cards.

CASSON—AUDSLEY.—March 16, at Zion Chapel, Gawthorpe, near Wakefield, by the Rev. William Daniell, the minister of the place, Mr. Simon Casson, of Gawthorpe, to Miss Elizabeth Audsley, of Soothill, near Batley.

DEATHS.

McMICHAEL.—January 7, at Melbourne, Victoria, of scarlet fever, William Beaton, eldest surviving son of the Rev. J. C. McMichael, aged fourteen years.

CONNEBEE.—January 24, on her way from England to New Zealand, at the residence of Mr. Payne, Kew, near Melbourne, Caroline, the beloved wife of the Rev. R. Connebbe, formerly pastor of the Congregational church at Kew, but now of that at Dunedin, New Zealand, aged fifty-six years.

FAMORIIS.—March 4, at Sandgate-road, Folkestone, rather suddenly, Mrs. Famoris, aged eighty-six, sister of the Rev. Barton Grey, Sognor, Sussex.

TURNER.—March 8, in the sixtieth year of her age, Elizabeth Maria, the wife of B. B. Turner, 8, Clarence-terrace, Seven Sisters-road, Holloway.

LEWIS.—March 11, the Rev. Robert Lewis, Independent minister, Tyncoed, Breconshire, aged thirty-eight, having laboured most energetically and successfully in the Christian ministry for nearly fourteen years. He has left a widow and four children to mourn their loss.

WOOD.—March 16, at his residence, Athelhampton Hall, Dorset, George James Wood, Esq., aged fifty-nine.

Markets.

CORN EXCHANGE, LONDON, Monday, March 18.

There was a small supply of wheat fresh up to this morning's market from the home counties, which were disposed of at an advance of 1s. per qr. on the terms of this day so'nights. For foreign there was a steady sale, at an improvement of 1s. per qr. on former quotations. Barley slow of sale, at about recent value. Beans 1s. per qr. dearer. Peas unaltered. The supply of oats for the week are moderate, the supply being chiefly from Sweden. With hard winter weather the tone of the trade has undergone a considerable change, and the late depression has passed away. To-day factors asked 1s. per qr. more money than on Monday last, at which improvement ship samples were cleared off. Russian oats, ex granary, were the turn against the buyers.

CURRENT PRICES.

WHEAT—	s. s.	Per qr.	s. s.
Essex and Kent, red, old	57 to 67	Grey	87 to 99
Ditto new	52 64	Maple	59 42
White, old	58 71	White	40 44
" new	58 67	Boilers	40 44
Foreign red	55 65	Foreign, white	89 43
" white	57 72		
		Rye	82 84

BARLEY—	s. s.	Per qr.	s. s.
English malting	89 50	English feed	28 30
Chevalier	50 56	" potatoes	28 35
Distilling	40 45	Scotch feed	24 31
Foreign	50 44	" potatoes	29 35

MALT—	s. s.	Per qr.	s. s.
Pale	72 78	Irish black	21 24
Chevalier	78 80	" white	28 30
Brown	58 63	Foreign feed	21 27

BEANS—	s. s.	Per qr.	s. s.
Ticks	41 44	Town made	52 57
Harrow	41 44	Country Marks	43 45
Small	43 48	Norfolk & Suffolk	43 45
Egyptian	—		

BREAD.—LONDON, Saturday, March 18.—The prices of wheaten bread in the main points are from 9d. to 9½d.; household ditto, 7½d. to 8d.

METROPOLITAN CATTLE MARKET.

MONDAY, March 18.—The total imports of foreign stock into London last week amounted to 13,805 head. In the corresponding week in 1866 we received 12,319 head; in 1865, 7,189; in 1864, 7,100; in 1863, 5,449; in 1862, 2,768; in 1861, 2,168; in 1860, 2,851; and in 1859, 8,065 head. There was a fair supply of foreign beasts on sale here to-day as to number; but its general quality was only middling. Sales progressed slowly, at barely last week's prices. The arrivals of beasts fresh up from our own grazing districts were moderately extensive, and in fair average condition. The numbers of beasts from Scotland and Ireland were rather limited. The demand for all breeds of beasts was very inactive; nevertheless, compared with Monday last, very little change took place in the quotations. The best Scots and crosses sold at 6s. to 8s. 2d. per Siba. From Norfolk, Suffolk, Essex, and Cambridgeshire, we received about 1,500 Scots

Mid and East Kent, 170s. to 281s.; Farnham and Country, 170s. to 25s.; Weald of Kent, 188s. to 185s.; Sussex, 164s. to 175s.; Yearling, 105s. to 150s.; Olde, 5s. to 9s.

SEED. Monday, March 18.—But for the recent wintry weather a good demand would have been experienced for clover seed; as is, more sales were effected to-day, at very full prices, particularly for fine red qualities. White samples also were fully as dear. There were more buyers of trefoil, and prices of fine qualities were rather firmer. Spring tares were saleable in numerous small lots, at low and very irregular prices, the holders being anxious to secure every buyer, however small, and press sales more freely as the season advances, from the fear of having some quantity left on hand. Soft qualities are offered at 3s. per qr., good small at 4s. and Brunswick at 4s. to 4s. per qr. Scotch gorse worth about 50s. per qr., but in very limited demand. Maize sold rather more freely, at higher prices.

WOOL. Monday, March 18.—We have to report a very inactive market for most kinds of English wool. Holders, however, are firm, and the quotations are well supported. The public sales of colonial wool are progressing slowly, and prices, when compared with the previous prices, when compared with the previous prices, show a decline of 1d. to 2d. per lb.

OIL. Monday, March 18.—We have to report a quiet trade for all descriptions of oil. In prices, the changes have been unimportant.

TALLOW. Monday, March 18.—There is more firmness in the tallow trade, and prices have improved. P.Y.C. is now quoted at 4s. 9d. per cwt. on the spot. Town tallow, 4s. 6d. net cash. Rough fat, 2s. 2d. per lb.

COAL. Monday, March 18.—Free sale at previous rates. Hetton, 2s.; Hartlepool, 2s. 3d.; Haswell, 2s.; Bradfield, 2s.; Turnall, 2s. 3d.; Frimley Thornley, 2s. 6d.; Wylam, 1s. 6d.; Holywell, 1s. 6d.; Hetton Leyon, 2s. 3d.; Harton, 2s. 6d.; Wharncliffe, 2s. 6d. Fresh ships, 8s.; 5s.

Advertisements.

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